

J. J. Harbison

Of the Imitation
of CHRIST.

Three, both for wisedome, and god-
lines, most excellent bookes, made
170. yeeres since by one THOMAS
of KEMPIS, and for the worthi-
nes thereof oft since translated
out of Latine into sundrie Lan-
guages by diuers godlie
and learned men.

Now newlie corrected, translated, and
with most ample sexes, and sentences
of holie Scripture illustrated by
THOMAS ROBERT.

John, 14, 16.

I am the waie, the truth, and the life.

Marke, 8, 38.

*Whofoeuer wil folowe me, let him forsake him-
selfe, and take up his crosse, and
folowe me.*

1. Cor. 11, 1.

Folowe me, as I folowe Christ.

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DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SYMMI IN ANGLIA
CANCELLARIA-
TVS AMPLI-
TVDINE IL-
LVSTRI:

THOMAS ROGERVS
HOS VERE QVIDEM AVREOS
DE CHRISTO IMITANDO LI-
BELLOS, A SEELATINO CON-
VERSOS, CASTIGATOS, ET
VARIIS, AC MULTPLICIBVS,
SS. SCRIPTVRAE SENTEN-
TIIS INSIGNITOS, IN
GRATI ANIMI TE-
STIMONIUM
CONSECRA-
VIT.

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The first Epistle of the
translator touching Christo-
an imitation ingeneral, to the
faithful Imitators of our Saviour
Christ in England, S.

WHo entereth in-
to a due consideration of
mans nature, shal easi-
lie perceiue that most
strangelie it is addicted
vnto Imitation, and though in truth we
should liue by lawes not by examples,
that examples doo more moue, than doo
lawes, seruants in a familie, solders in
an armie, subiects in a common weale
maie confirme what I saie. For seruants
will imitate their maisters, soldiers their
captaines, subiects their gouernors^a, be
they good, be they bad, yea get they praise
or get they infamie, profit or hurt there-
by, thinking their liues to be a law, and
that to be well done, which is done after
their example^b.

Man by na-
ture is giuen
to imitation,

^a Eccle. 10,
verse 3

^b Hieronim
Epist. ad
Heliodor.

I Whereby I do note, first, that they
should

The first Epistle.

Should haue great regarde vnto themselves, who are anie way either for birth, or for office, or for calling, whether it be spirittuall or temporall better than other men. For they cannot sin without great hurt and danger to the common-weale, saie I, of them, as once spake Cicero of
 Cic. Act. 2 iudges. Whence it is, that mightie
 Verrem. men shall mightilie bee tormented.
 Wild. 6, 6

2 Secondlie, that, seeing our nature is such, we are to take special heed whome we follow or imitate. For enery one maie not be followed, neither shall the vngodly behanior of others excuse vs before God. For we must all appeare before the
 1 Cor. 5, 10 iudgement seate of Christ, to receive according to our owne deeds.
 1 Pet. 2, 12 The licentious life of the Magistrate
 Matt. 16, 27 shall not quite the subiect, if hee liue
 Roman. 2, 6 not vnder lawes; nor the wickednes of
 maisters excuse the seruants, if hee bee vngracious; nor the ill conuersation of
 the preacher be a cause to saue the hearer, if he be vngodlie. For, that soule
 that sinneth, be he what he maie, shall

Ezec. 11, 4

Who are to
 be followed

The precepts therefore which is given to an imitator of Orators, I could wish were followed of a Christian imitator. In oratorie imitation two sortes of examples there

to the followers of Christ.

there be; one alwaies, and most necessarie to be followed^h, the other but sometime and in some things. The example alwaies necessarie to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines: they who are but sometime & in some things to be followed, are Poets, and Historiographers.

So in Christian imitation two sorts of examples there be: one to be followed and that both necessarie, and alwaies, which is our Saviour Christ; the other but sometime, and in some things, as are good men and women, whether they bee alive or dead.

Strange perhaps it may seeme, that the good but sometime, and in some things should be imitated. Yet is it not so strange as true. For every example of theirs may not be followed of us. For the better conceiving whereof, it is to bee noted that foure sorts of examples, yea of the elect, and righteous wee may reade of in the holie scriptures.

I The first we may behold to imitate: as Abraham faith¹; Iosephs chastitie^k; Davids zeale^l; Tobias pitifulnes toward the poore^m; and such like wherewith the Bible is most singularie replenished.

¹ Psalme .119, 14, 20, &c. Tobit .1, 16, 17, 18, Tob: 3, 3, 4.

^h Scurinus in ca. 1, lib. sui de imitatione Oratorum. Oratorum Imitatione Demosthenes. Cicero. Poets. Historiographers. christian imitation. christ alwaies to be followed. Good men sometime & in some things to be followed and why? Foure sorts of examples of good men mentioned in the holie scripture.

¹ Gen. 13, 5

Roman. 4 9
10, &c

^k Gen. 39, 7
19, &c

The first Epistle.

These are set before vs, that we should not bee slothful, but followers of them^a which through faith & patience inherite the promises.

2 Other examples there be, which are wicked, as the incredulitie of Moses & Aaron^b: the adulterie of David^c, Peters denial^d, the ambition of the Apostles^e &c: which are placed before vs, but for diuers ends. First to keepe vs, from that vaine opinion, which in these daies hath mightily crept into the minds of manie, that the elect and regenerate sinne not. For that ech of these ye a and al these too were elected, I thinke the most fantastical wil not denie, and yet that they sinned in most heinous manner is apparant.

Secondlie to make vs the more ware-
lie to looke vnto our footing. For, if they so highlie in Gods fauor, & so singularly adorned with his heauenlie gifts, did fall and defile themselves so filthilie with sin, with what great feare and trembling ought we to make an ende of our saluation^f, who are nothing comparable in spiritual gistes vnto them, least as God either punished (as he did Moses^g, Aaron^h, and Davidⁱ with temporal punishments) or reprov'd (as Peter^j and the Apostles^k) them to their amende-

ment

to the folowers of Christ.

ment: so he punish vs eternally to ouer-
vsser confusion,

Thirdly, though we sin, that we nei-
ther go on forward, and proceede in wic-
kednes, nor dispaire of Gods mercie, no
more then they did. For the Lorde is
rich ouer all, that cal vpon him, &
repent. Therefore ought no man to de-
spaire. For it is a true saieing^b and
by al meanes worthie to bee recei-
ued, that Christ Iesus came into y^e
worlde to saue sinners^c, whereby
manie haue attained mercie, ynto the
ensample of them^d which shal in
time to come belceue on him ynto
eternal life.

Last of al they are set before vs to this
end, that as God is merciful; so should
we bee^e. And as he is readie to receiue
such into fauor as repent: so should we
be merciful towards al men^f, that in his
iudgment we maie find mercie^h. Where-
by certaine both Heretikes, as the Ca-
tharans, or Nouations, who taught that
none which sinned after they were rege-
nerate, could be sauedⁱ, and Atheists,
as machiavel, & his fauorers who think
that iniuries receiued should neuer bee
forgiuen^k, are confuted.

3 Other things were wel done by good
men in time passed, which in these daies

a. 5.

cannot.

^a Ro. 10, 12

^b 1. Tim. 1,

verse, 13

^c Matt. 9, 13

Mar 2, 17

^d 1. Tim. 1, 16

^e Luk 6, 63

^f Lu. 13, 30

21

Eccles, 2, 18

19

20

32

^g Mat. 18, 11

22

Matt. 5, 4

Luke, 17

^h Math. 5, 7

ⁱ cypri. lib.

4. Epist.

epistol.

Buseb lib.

Chap. 43

^k Theorem.

6. lib. 3 co-

ment. c. 10

Machiavel

page. 314

315

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The first Epistle

cannot bee folowed of vs without offence to God. As they circumcised their male children the eighth day¹. which is unlawfull for vs to doo^m; they offered sundrie, and many sacrifices, I meane bloody

^m Acts. 15, 3 sacrifices, unto the Lordⁿ, we may not
^{3, &c} so doo^o, one brother in those daies mari-

Galath. 5, 1 ed the wife of another^p, so to marry now
^m Levit. 17, 3 were incest.

^{4, &c} 4 Finally, some deeds we may reade of
Levi. 3, 17 which were singular; such as neyther we
¹³ may, nor others in those daies might fol-

^{19, &c} low without the special & extraordina-
^m Col. 3, 10 rie motion of the holy spirit. As was A-

Hebru. 9, 1 brahams readines to kil his own and on-
Hebru. 10, 1 ly sonne Isaac^q, as likewise was the spoile

^{2, &c} ^p Deu. 25, which the Iewes made of the Aegyptians
^{6, &c} by decayning their iuwels of siluer, and

Ruth, 4, 3 iuwels of gold^r. The dooing whereof was
Mat. 23, 24 commendable in them, because they were

^{25, &c} commanded^r, but most damnable should
Mark. 11, 19 be in others, for that there be command-

^{20, &c} ^q Gen. 22, 1 ments to the contrary^r, but none to doo
² so.

^{3, &c} ^m Exod. 12, Whereby it is apparant, that good
verse. 35 men are not in all thinges to bee imita-

³⁶ ted, But as saint Paule would be so fo-

¹ Gen. 22, 1 lowed, as hee followed Christⁿ: so should
Exod. 11, 1 they doo.

³ ^m Deut. 5, 17. Exod. 20, 13. Matt. 5, 21. Deut. 5, 19,
Exod. 20, 13. Rom. 13, 9. ⁿ 1. Cor. 11, 1.

There

to the followers of Christ.

Therefore our Saviour is the example of us to be followed, and that alwaies, & necessarily: alwaies, for that he was most perfectlie good ^a: and necessarilie, because both himselfe ^b, and his apostles ^c, hath commanded us to do so.

But heere mistake me not, I beseech you. For albeit I say, our Saviour Christ is alwaies, yet do I not say in all things: & though necessarilie to be followed, yet not as he was God, for hee fasted fourtie daies and fourtie nights ^a; hee rebuked the waues of the sea, and the winds, and they ceased raging ^b; he walked on the sea as on drie land ^c; with seven loaves and two little fishes he fed four thousand men ^d, besides woman and children ^e, at one time: at another with five loaves & two fishes, hee fed about five thousand men ^f, beside women and children ^g: he restored sight to the blind ^h, health to the sicke ⁱ, to the dead life ^k, and manie other miracles by the almightie power of his Godhead he wrought, which are unimitable (as I may say) of mortal man. In so much as they offend greatlie, whether they do it of superstition, as Papists, or of meere zeale as did the god of

Christ alwaies
necessarilie to
be followed,
and why?

^a Esai. 53, 9

Iohn. 8, 46,

1. Pet. 3, 12

1. Iohn. 3, 5

^b Matth. 11

verse, 29

Iohn. 3, 15

34

Iohn. 15, 12,

^c 1. Corint. 1

verse, 7

Ephes. 5, 1

2

Philip. 2, 5

1. Pet. 2, 11

^d Matth. 4, 2

^e Luk. 8, 14

25

Mark. 4, 39

^f Math. 14

verse, 25

^g Mark. 8, 9

^h Matth. 15,

verse, 34

38

ⁱ Iohn. 6, 10

^j Matth. 14

verse, 29

21

^k Matth. 9, 27, 21, 29, &c. ^l Marke. 5, 23, 26. &c.
Matth. 4, 23, 24. Matth. 9, 35, ^m Iohn. 11, 43, 45.
Marke. 15, 33, 41, 42.

Not.

The first Epistle

One so cal- Norweigh¹, who dare enterprise to imi-
led for his fa- tate our Saviour in anie thing which he
sting forzie did miraculously as a God. My reason is
daies, which because there is neither commandement
he did more that we should, nor example of any dis-
then once: of ciple or apostle in holie scripture, that
whom Iohn would, or durst so doo. For wee are not
treasise of his commanded to make a new world,
De ieiunijs, to create things visible or inuisible,
Comentarijs no nor in the world to doo mira-
pag. 125. cles, and to raile the dead, said Au-
August. gustine^u, and so doo I.
verbis Do-
mini.

¶ Herein Our Saviour Christ therefore in those
Christ is to be things which he did as a God, must reli-
imitated. giously be worshipped, and followed re-
lib. de Asti- lously in what he did as a man. Hee that
na virtete. loveth and hateth what Christ as a God
¶ Theodor. doth love and detest, imitates Christ as
lib. de Asti- much as man may imitate Godⁿ; hee
na virtete. that doth that which Christ did as a mā,
¶ Bernard. doth follow Christ as a Christian should
us li. Sent.

What that is, this booke at large
 most notablie, and Bernard in few words
 dooth shewe, namelie^o, to abhor the
 vanitie of the world, and that cou-
 ragiously: For Iesus, because hee
 would not bee elected a king, fled
 fro the multitude: to repent, and
 that hartelic: For Iesus was killed
 as a lambe: to haue true charitie:
 For Iesus praied for his enemies.

I. And

to the followers of Christ.

1. And hereunto we are moued as by the commandements both Christ himselfe, and of his Apostles Paule and Peter, of which afore: 2. so partly because we are called Christians; but Christians haue their name of Christ, therefore is it meete, that as they be coheirs of his name, so they should be followers of his holines, so Bernard^p: and No man is rightly called a Christian, who to the vitermost of his abilitie doth not resemble Christ in his conuersation, so Ciprian¹: finiallie: Who doth not imitate Christ, may ~~not~~ be called a Christian, but he is none, so Augustine^r. For what dooth it profit thee to be called what thou art not, & to vsurpe a strange name? if thou louest to be called a Christian, shew the fruites of Christianitie, and then wel maist thou take the name of a Christian vnto thee. said the same Augustine^r, 3. partly for that he is our God, Therefore is it our parts to imitate him whome wee worship, and serue, 4. partly because wee are by nature giuen to imitation, wisdom would therefore wee shoulde imitate the best, 5 And partly because we are Englishmen, who of al other people are most fa-

Reasons why
wee should
imitate or fol-
low our savi-
our Christ.

p Bern. lib.
Sent.

q Cyprian.
de 1. abusi-
onibus.
r August. de
vita christi-
ana.

r In the
foresaid
place.

more.

The first Epistle, &c.

mons, and infamous too for Imitation; a shame were it therefore for vs to imitate so painfullie, as manie doo in eloquence Cicero, in philosophie Aristotle, in lawe Iustinian, in Physicke Galen for worldlie wisdom yea to imitate, as most doo, the French in vanitie, the Dutch in luxuritie in brauerie the Spanish, the papists in idolatrie, in impietie and all impuritie of life the Atheists, and not to follow our sauour Christ in heauenlie wisdom, and in all godlines of maners,

That we may so do, he from who euerie good gift, and euerie perfect gift doth come^r, the Father of lights grant, who with the sonne and holie ghost be prayesd euermore, both in our hearts, mouths, and conuersation, that others seeing our good workes, may glorifie our Father which is in heauenⁿ; Amen.

Farewel in him whome we are to follow, the 30. of Iulie,
An. 1580.

Matth. 5
verse, 16
2. Pet. 1. 12

Tho. Rogers.



¶ A second Epistle
concerning the trans-
lation and correction
of this booke.

Sebastian Castellio ha-
uing translated this
booke into Latine,
thought it good by
waie of preface to
giue some reasons, both why hee
had translated the same beeing in
Latine alreadie; and why so he had
translated it, leauing somewhat of
the Author out.

The case standeth with me as it
did with *Castellio*. Therefore am I to
yeeld some reasons, both why I haue
translated this booke into English,
being in English alreadie; and why
so I haue translated it, leauing som-
what out, as I haue doone.

For the first I saie, that neither is
my doing for noueltie strange nor
am I (as I trust) to bee reprooued
therefore. For both I haue exam-
ples of good men in al sciences,
and professions, who to their great
cōmendation haue doone the like;
as may witnes the sunderie and di-
uers

Another Epistle.

uers in terpretatons of the workes
of *Aristotle* and *Plato*, for Philoso-
phie; of *Demosthenes* & *Isocrates*, for
Oratorie; of *Galen* and *Hippocrates*,
for Physick; for Diuinitie, of the sa-
cred Bible: and also I haue taken
the translation thereof vpon mee,
not so much to translate, as to illu-
strate the same with places of scrip-
ture. For doubtlesse great pittie
was it, that a booke so plentifullie,
or altogether rather fraughted with
sentences of the Scripture, was ei-
ther no whit, as in some, or no bet-
ter, as in the best impressions, quo-
ted. Besides I haue not onelie shew-
ed the Chapter, but the verie sen-
tence also of euerie chapter, where
what is written may be founde: a
thing which, that I heare of, none
afore me hath doone. The bringing
of which to passe, how painefull it
hath been to me, he alone can best
report, who either hath doone or
dooth go about the like, how not
comfortable onelie, but profitable
besides it wil be to others, thy shal
finde that zelouslie dooe read the
same.

And this whatsoever I haue doon,
was taken in hand at the motion of
the

of the Translator.

the Printer hereof; whose zeale to
set forth good bookes for the ad-
uancement of vertue, and care to
publish them as they ought to bee,
would some Printers follow, nei-
ther would the sale of good workes
be mard manie-times for lacke of
wel handeling; nor vaine and vile
bookes to the dishonour of God, the
infamie of this lande, the confir-
ming of the wicked in naughtines,
and alienating of the wel disposed
from vertue, I saie, to the discredit
of the Gospel, and abuse of prin-
ting would not dailie be so broacht
as they are.

In which my translation I haue
rather folowed the sense of the Au-
tor, than his verie words, in some
places; the which also I haue stu-
died, as nigh as I could to expresse
by the phrase of the holie Scrip-
ture, supposing it to be a commen-
dation, as to *Ciceronians* to vse the
phrase of *Cicero*: so to Christians
most familiarlie to haue the words
of y^e holy scripture in their mouths,
and bookes.

Now touching my correction, I
trust no good man wil mislike the
same. For I haue left out nothing
but

An other Epistle.

but what might be offensive to the
godlie. Yet is it neither for quan-
titie much, nor for number aboue
foure sentences. The first whereof

*In the se-
cond booke,
chap. 12, in
the beginning
almost.*

is this^a, *Hoc signum crucis erit in caelo,
cum Dominus ad iudicandum veneret.*
According to Castellios translation:
*Atque hoc erit signum crucis in caelo,
cum Dominus ad iudicandum veniet.* In
the English copie set forth by Ed-
ward Hake. thus, *And this signe of the
crosse shal be in heauen, when the Lorde
shall come to iudge the world.* Which
sentence, forsomuch as I see neither
the scripture, nor anie good writer
doth confirme the same, I haue left
out altogether.

*In the fore
said chapter.*

The second is this^b, *Sed nec ini-
micum Diabolum timebis, si fueris fide
armatus, & Iesu cruce signatus.* Accor-
ding to Castellio, *Quin ne Diaboli qui-
dem inimicitias timebis, si fide armatus,
& Iesu cruce signatus eris.* In the Eng-
lish translation, *Naie thou shalt
not feare the enimitie of the Diuell,
neither if thou bee armed with faith,
and marked with the crosse of Iesus.*
What needes these wordes, *And
marked with the crosse of Iesus?* I
haue therefore not mentioned
them.

The

of the Translator.

The third is, *c* Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus, & consolationibus, &c. According to Castellio, Neque enim in copia voluptatum & consolationum situm est meritum nostrum, officijque profectus, &c. In the English translation, Neither is our merit, and the comminge forward in our dutie consisting in plentie of pleasures and comforts, &c. Which I haue thus Englished, Neither dooth our comming forward consist in the floare of pleasures, and comfort, &c. leauing out the worde merite. Becaule both the scripture is cleane against our meriting, & the Author too, in manie places *d* condemnes the same.

The fourth *e*, Sed neque qui nunc iustierant, & saluandi ante passionem suam, & sacre mortis debitum, caeleste regnum poterant intrare. According to Castellio: Quinetiam qui tunc iusti seruandique erant, ij ante supplicium eui sacreque mortis meritum in caeleste regnum intrare non poterant. In Hakes translation, Naie also, euen those who then were iustified, and in the state of saluation, could not enter the kingdome of heauen before thy passion, and the

d As in the
principallie

in the third
booke, chap.

26. chap. 52

pag. 627

chap. 53.

e In the 3

booke chap.

20. in the mid

dle thereof.

merit

Another Epistle.

merit of thy precious deash . Where then were they? In hel? I thinke none wil saie it. In Abrahams bo-

† Catech. Tri-
dent. upon
the words
of the Creede,
Descendit ad
inferos.

Bern. in. fift.
omissum

Sanct. ser. 4.

2^d. Joh. in

4. dist. 45. q.

2. Art. 3.

Tauellus

philosoph.

Christ. p. 8.

Tract. 4. cap.

de locis in fce-

lium den-

nat.

some, as some^e, in *Limbo patrum* as other Papists & do saie: but that wil not easilie be prooued. Wherefore as that which otherwise might offende the godlie, I haue cleane omitted and left out that sentence.

And as I haue ouerpast without mentioning these, which sauer of superstition: so haue I added some godly sentences, which haue beene omitted both by *Castellio* and such as followed him, as maie appeare both in the 47. according to *Castel.* as in mine the 48 chap. within three sentences of the beginning: and also in the 63, as in mine the 64 chapter, somewhat after the middle thereof.

So that I maruel, both why these were omitted, and the rest not amended by such as haue taken the translation of this booke vpon them. I grant they haue done the dutie of translators, yet sure I am they haue neglected a greater dutie than of translation. For my part I had rather come into the displeasure of man, than displease God;

of the Translator.

God; and rather moue the obstinate heretike, than offend the weake & simple Christian.

It may be objected, that I might haue giuen some note by the waie: and so let them passe, as doth *Erasmus* in his translations. Surelie *Erasmus* might better do so in Latine than I may in English. For as much as most are learned, & haue iudgement which read his, and I doo that which I doo for the simpler sort. And were other bookes, that I could name, excellent for manie good points, yet for some things superstitious, purged and corrected, sure I am, both God would greatlie like thereof, and manie men would then read them, who now reiect them, and much profit woulde bee reaped, where as now their is either little or no profit at all taken.

One chapter you shal find in this my translation, more than is in other books. Yet haue I added no chapter, but deuided the 6. chapter of the third booke. For as much as it comprehendeth partly a thanksgiving to God for his benefites: and partlie a commendation of charitie, which aptly, mee thinkes makes

Another Epistle.

makes two chapters.

Now he, who principallie both
stirred the Author to make this
booke, and me to doo what I haue
done, euen God almightie grant,
that both you, and I, and
euerie of vs maie vse
it to the comfort
of our soules.

Amen.

Yours in Christ
Tho. Rogers.



A godly preface made

by him, whoſoeuer he was,

that translated this booke

out of the Latine tongue

into French.



F this booke, which
cōcerneth the ſolowing
of christs example, haue
heretofore yelded ſome
frute to ſuch as haue gi-
uen themſelues to the
reading thereof; I thinke it wil yeeld no
leſſe hereafter, ſpecially nowe that it is
rid and clenſed from a number of imper-
fections that were in it afore.

And although it be apparant, that the
conuerſation of ſuch as cal themſelues
chriſtians, is wonderfully corrupted: yet
notwithſtanding bicauſe god is ſo good
that he wil enermore draw ſome one or
other of an infinite multitude from it: it
maketh me that I am not altogether out
of hope.

Againe, like as in great and ſore diſea-
ſes, al the beſt remedies that can be deni-
ſed, are wont to be applied with al ſpeed:
euen ſo the more we ſee wickednes and
vngodlines to abound, ſo more ought we
to conſider by what meanes they may be
remediēd, that ſome may be ſaued amōg
ſo many thouſāds, which are hard harted
and enimies to al good warnings.

It muſt needes be granted, and expe-
rience proueth it ſufficiently: that there
was neuer anie age, wherein chriſtians
haue

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haue bin more out of order, nor haue had lesse regard of godlines, than they haue at this daie; yet not withstanding, this ought not to bar vs frō hoping that God wil draw some continuallie to himselfe. On the other side, like as among a great sort which are stricke with extreme sicknesses & diseases, some do alwaies scape as it pleaseth God: so is it to be hoped, that among an infinite number of false christians, God wil touch some to bring them backe from the filthines and corruptions of the world, and to lead them to the fearing of him selfe.

Moreover it is not to be doubted but that God hath alwaies some seruants of his, as it were couered vnder the great number, which by the power of his holy spirit, do liue continuallie in all purenes and vndefilednes, without cleauing or consenting to the vngodlines and disorders of the wicked.

And this is it which confirmeth me in my hope, that this little booke shal not be vnprofitable nor fruitlesse.

Neither is this booke is not ful of great cunning, nor beautified with flowers of humane wisdom, neither doth it discourse or treat of high or darke things, neither is it stuffed with subtil questions & arguments, nor indited with eloquent stile, as those commonlie bee which are propounded and set forth to the world, rather for boasting and vaine glory sake, than for anie desire to doo other men good. This booke is plaine, and without any great gaineffe, but yet so ful of good
and

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and wholesome instructions, that I dare well auow, that whosoever readeth it with a right disposed minde, without respect to anie other thing than God and the saluation of his owne soule, which is the onely marke that we must leuell at, he shal reape singular profit thereby.

*Preface of this
book.*

As for my part, I can witnes of my selfe, that God hath oftentimes made it to serue me for a spurre to quicken and waken me vp from my slouthfulnes and dulnes, and to kindle in me a desirousnes of his seruice; and I hope that the like shal befall to all such as shoote at none other marke but to knowe, feare, and loue him with a pure, right meaning, and single minde; and to leade a holie conuersation before him.

And in good sooth, it may well be saide, that vnto true Christians, good and holie bookes are as ladders to climbe vp to heauen; as sparks to kindle the heate of the spirit, when it is quenched or waxed colde in them; and as proppes to staie vp their faith, that it may increase.

*Good bookes
as ladders to
climbe up to
heauen,*

I speake of true Christians. For as for them that are Christians but in wordes and ceremonies: some of them be so bereft of all true feeling of God and of their owne conscience, that they neuer enter into the considering of the thing that might be auailable and necessarie to the well instructing of them in the truth, and to the training of them to some godlie behavior, but are wholie ginen to the things of this life, as though there were none other after it. And othersome haue their minds so tied to the letter, that they can make none ac-

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count of any other bookes, but such as may make them skilfull, eloquent, sharpe-witted, and subtile, and consequentlie wonderfull among men, despising al such works as may make them better, by moouing them to the exercises of their profession. And of this sort the number is verie great nowadaies: of whom nothing can bee said, sauing that (as the Apostle speaketh of them) they can wel inough say with their mouth that they knowe God, but in their deedes and workes they re-

^a Titus 1, 16 nounce him 4.

And truly we be come to a time, wherein we bee more giuen and more hastie to reason and dispute of our religion, than to be religious in deed: more giuen to make great and large discourses of it, than to put it in practise, and to shewe the truth and purenes of it by our holie conuersation: & at a word, more giuen to talke than to doo: insomuch that wee may well perceiue, that the christian profession is nothing else nowadaies, but a lip-wisdome, and a skill to holde talke among such as make their vaunts of it.

But what I do I terme it a lip-wisdome? Nay, would God it were not rather turned into a fleshlie and licentious loosenesse, as we may partlie see alreadie by too manie effects thereof.

But to doth it alwaies befall to such as hauing receiued christis doctrine, applie not themselues soorthwith to the forsaking of themselues, without the which it is not possible for vs to bee christis true

^b Mat. 16, 14 disciples ^b. For as the light cannot match with

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with darkenesse : so cannot christs spirit
match with sinne and the lusts of the flesh,
insomuch that if the practise thereof be om-
mitted, there is none other thing to bee
looked for but a kinde of libertie where-
by men shaking off all yoke, shal giue them
selues ouer to all euil, & sooth themselues
in their sinnes, not that they keepe not
still some outward shew and countenance
of Godlines: for vnles it be some Epicures
and godlesse men, they neuer proceede so
farre as to doo away and to giue ouer all
seruice of God.

But yet are all such shewes and outward
countenances in vaine & of none account
before him which requireth mens harts,
and contenteth not himselfe with the on-
lie outward deeds, wherewith notwith-
standing they thinke to quiet their owne
consciencs, and to auoid the feeling of
Gods wrath for their sinnes, which thing
may well serue for a time in the behalfe of
the ignorant, and of such as haue no better
skill, but as for those which know wherein
the seruing of God consisteth, they cannot
but be maruellouslie abashed, if they fall
to examining of their owne wicked con-
uersation.

For when there is no ceremonie (howe
faire a shewe soeuer it beare, no not euen
though it be of the number of those which
God hath inioined for the keeping of or-
der in his church) that can satisfie the
conscience which is troubled with the fee-
ling of it owne sinne, and make it sure be-
fore the iudgement of God, who will not
iudge vs according to ceremonies, but ac-

2. Corin. 6
vers, 14

1. Deut. 6, 5
Matt. 23, 37
1. Iohn. 4, 21.
23

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1. Cor. 5. 10 according to our works ^f.

Wee reade what Iesus Christ will say to such as shall haue cast out diuels in his name ^g, prophesied in his name, and wrought many other great things in his name: Away from me (will he say to them) yee workers of wickednesse. How much more then will he say so, to such as occupieng themselues aloneli in some ceremonies, & not in the true godlines, which the Apostle saith is profitable to all things ^h, shall haue giuen themselues to followe their flesh and the world ⁱ

To be short, we must come to this point, that for as much as Christianitie is not an outward profession, ne a thing that consisteth in outward ceremonies (so as it may suffice to busie our selues about it) or in words (as who woulde say it were inough to haue the skill to talke and discourse of it as men doo of their worldlie sciences) but it is the verie power and might of God ^k, whereby God intendeth to renew, and as it were to create againe his owne image and likenesse in man, who is fallen from it by his owne fault, and to set it againe in the former brightnes and perfection, that hee may attaine againe to the blessed immortalitie it is not to be doubted but that the same is the thing whereunto we ought to fix and setle the eies of our minde, and whereunto we ought to apply all our wits, straining them earnestlie and to the vttermost of their powers to attaine thereunto. Otherwise we shall but lose our labor, in seeking after this or that, and that euer we can doo shall serue to no purpose.

1 Rom. 1. 16

2. Cor. 1. 18

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pose, but onlie to train vs the further from the marke that is set before vs.

I know well it will be replied hereunto, that the thing which I speake of cannot be obtained in this life, wherein we be subiect to so manie infirmities ¹, and are so corrupted and fraile, that it is vnpossible to attaine thereto. ^{1 Gen. 3, 5}

Neither do I say, that we can attaine so farre as to bee set perfectly againe in our former vncorruptnesse, so long as wee bee held wrapped in this mortal bodie ¹. That is reserued for the world to come, wherein all things shall be reduced to the highest perfection ². But my meaning is onlie to declare, that the thing which shall be accomplished there, must bee begun in such wise here, as we may not cease to drawe neerer and neerer vnto it ³, by shortening our way continually. ^{1 Wisa. 9, 15}
^{2 Rom. 21, 1}
^{3 1. &c.}

And surely, the Scripture teacheth vs manifestlie, that none shall become partakers of the glorious rising againe ⁴, wherein consisteth the full measure of our felicitie, but those which haue endeouored here to die vnto sin, and to liue againe in newnes of life, which is called the right resurrection, euen by the spirit of Christ, whom all true christians haue clothed themselves withall, which haue mortified the deedes of the flesh ⁵, which haue put off the olde man ⁶ with all his workes, and put on the new man according to the image of him that created vs, and which haue cleansed themselves here from all vncleannes both of bodie and soule. ^{1 Rom. 6, 4}
^{2 Gal. 5, 19}
^{3 30}
^{4 31}
^{5 Roman. 8, 4}
^{6 5}
^{7 2. Corin. 7, 1}
^{8 Co'ss. 3, 5}
^{9 1 Ephe. 4, 22}
^{10 24}
^{11 1 Coloss. 3, 4}

And that is the reason why saint Paule ¹²,

b. 3.

hauing

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having said that when Christ appeareth, we also shall appeare with him in glorie: doth forthwith warne vs to mortifie our members that are vpon earth, whereby he doth vs well to vnderstand that this mortification must go afore in vs here, if we purpose to attaine to glorie.

Rom. 8, 11

The same Paule telleth vs, that our bodies shall be quickened by reason of christis spirit: which shal haue dwelled in vs here, and whereby we shal haue repressed al our froward affections.

1. Iohn 3, 3

Also saint Iohn protesteth: that whoeuer putteth his trust in Christ, dooth purge himselfe after the example of christ.

1. Cor. 6, 9

To be short, there be infinite texts touching this point in the holie Scriptures. And though there were no more but this one which they vtter so often, namely that the vnrighteous shal not inherit the kingdome of God: it might bee enough to content vs withall, and to put vs in feare, and to moue vs to the true and earnest repentance.

But alas: We be so loth to yeeld to this point, and our flesh breedeth vs so manie hinderances, that we doo what we can to eschew that burthen, and to shake it from our shoulders. But in so doing what do we else, but strine against our owne soules health, and resist Gods grace, who cometh to saue vs: howbeit by such meanes as hee himselfe hath ordained, and by such waie as hee commandeth vs, and not by meanes or waies of our owne choosung.

Well said, God hath commanded vs to beleue in his Sonne, and for our beleue-
ung

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ning on him, hee promiset^h vs everlasting life, so as al they which beleene in christ, taking him for their Sauour, and applieng to themselues all the benefites which hee hath purchased for vs by his death, are in the right waie.

But who bee these beleeuers? Euen they (saith the Apostle) which walke not after the flesh, but after the spirit^e: they which take paine to frame themselues to the will of Christ; into whose bodie they bee grafted, and vnto whom they bee knit together as his liuelie members ⁷; they which endeavour to loue God, and to giue ouer the loue of themselues ², and of the world ¹; they which haue their whole conuersation in heauen ^b, they which loath their former life, and for feare of falling thereinto againe, do the more watch, and looke the warielier to their thoughts, deuises, wordes, and deedes: they which feeling their owne weakenesse and infirmitie, make incessant praier to God for the Spirit of strength and stedfastnes ^c; and which feeling our coldnesse and vnlustinesse, do craue the spirit of feruencie and earnestnesse; they which in aduersitie doo keepe themselues from murmuring, and endeavour to be patient ^d; they which bebinke themselues of Gods benefites, and yeelde him thanks for them^e; they that straine themselues to succour their neighbours both in bodie and soule ^f, and at a worde, they which crucifie the flesh with the affections and lusts thereof ^g.

Insomuch that they in whom these fruits are not found, be make not the talent of faith to preuaile in such manner as I haue

^x Roma. 8, 17

⁷ Ephes. 3, 17

¹⁸

¹⁹

Ephes. 4, 15

¹⁶

² Luke 9, 13

² 1. Io 2, 15

¹⁶

^b Phil. 3, 20

^c 1 Thes. 5, 17

^d Roma. 5, 1

⁴

⁵

James 1, 3

^e Ps 118, 3

¹³

^f Rom. 12, 4

^{5, 6}

1. Cor. 12, 12

^{13, 5}

^g Colos. 3, 5

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Gal. 25. 19

20

21

*Imputation
of righteous-
nesse.*

told you, cannot be said to be in the number of the true beleeuers & faithfull ones, notwithstanding that they pretende some countenance of honestie, and therefore much lesse can those be saide to be of that number, in whom the works of the flesh are apparant.

But some fleshlie Christian wil saie still, that as for him, hee is clothed with the righteousness of Christ; that the perfect obedience which Christ hath yeelded to God his Father in satisfieng the law, is imputed vnto him, as if he himselfe had yeelded it; and (to be short) that hee is reckoned for righteous by his faith, so as none of al his imperfections are to be made account of.

If thou listest to beguile thy selfe, thou maist: but it will be to thy harme and confusion. In deed Christ laieth not our sins to our charge, if we beleue aright in him, neither shall all our imperfections hinder the vertue and efficacie of his death. But to beare thy selfe in hand, that Christ holdeth thee for righteous, when thou giuest thy selfe to vnrighteousnes, and hast none other care but to follow thine owne inordinate lustes: it is not onelie a dooing of great dishonor vnto him, but also a scorning of him for his redeeming thee.

And I praie thee, what man of good and sound iudgement dareth saie, that Christ holdeth him for lowlie, which is puffed vp with pride: Or for liberall and charitable, which is full of niggardlinesse, distrust and vnkindnes: Or for a louer of God, which is full of selfe-loue and loue of the world: Or
for

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for a worshipping of God, which maketh no right account of him? Or for a delight in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindfull of Gods benefites, which is vnthankfull? Or (to speake more homelie) a whooremonger for a chaste person, or a glutton and a drunkard for a sober and moderate feeder? I beleue that euen thou thy selfe (if thou consider it throughlie,) wouldest bee ashamed to thinke it, and much more to speake it. For how is it possible y a man should bee righteous without righteousness, good without goodnes, vertuous without vertue.

Saint Iohn saith manifestlie, that as Christ is righteous: so hee that worketh righteousness is righteous, and that hee which sinneth is of the diuell: yea, and he saith moreouer, that the thing wherein the children of God doo shew themselves to differ from the children of the diuel, is, that the one sort worke righteousness, and the other sort worke sinne.

And of a truth, I cannot tell how Gods true children, who are al true Christians, could otherwise bee better marked out, than by their applying of themselves night and daie, to do whatioeuer is pleasant and acceptable to their heauenlie Father, whom because they knowe to bee righteous, they also doo wholie endeuour themselves to do righteous things, wherein they shew themselves to be borne of him, as S. Iohn sheweth yet further. If hee knowe (saith he) that god is righteous, know yea also, that whoesoener worketh righteous-

1. Iohn. 3. 9.

8

10

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* 1. Feb, 2, 19 nes, is borne of him *

Moreover, how can it come to passe, that the true christians should not giue themselves to righteousness, seeing they haue christes spirit, (for hee that hath not christes spirit (saith the Apostle) is no christian,) which being holie of himselfe, cannot but drine forward the partie to all holinesse, whom he possesseth? It cannot be but that he must needs bring forth his fruits, which are lowingnes, gladnes, quietnes, mercifulnes, meekenes, faithfulness, mildnes, and staiednes. To be short, it cannot bee, but that hee must needs alter the whole man both within and without, to make a newe creature of him.

But see to what point Satan and our
owne nature bring vs : namelie, to fast a-
sleepe, and to looth our selues in our vi-
ces, and to make vs to let the bridle lie
loose on our necks, & all vnder color that
= 2. Co. 5, 19 christ imputeth not our finnes vnto vs =,
= Titus 2, 11 naie, he imputeth them vnto vs if we con-
12 tinue in them. For he died not to leaue vs
• Roma. 6, 5 in them still, but to take vs out of them re-
6, & ally and in verie deed o, as witnesseth fur
P 1. Iohn 5, 5 ther Saint Iohn, who telleth vs plainlie P,
that christ appeared to take awaie our
finnes. In which place he intendeth not to
speake (as I take it) of the forginenesse of
our finnes past, but to saie that christ doth
reallie and in verie deed take awaie their
sinning in workes, which doe beleene on
him : which cannot be dopne, but that he
2 must also therewith put into them, and im-
print in them the loue of righteousness.

Nevertheless, I will not strain my selfe

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anie further about this matter, which would require a whole booke, rather than a Preface. And in good sooth, I had not spoken so largelic thereof, but that I hoped to do some men good therby, who vnder pretence that they deserue not aught at Gods hand, do make so small account of the good workes which God requireth at our hands, that they giue over the exercise of al godlinesse, and do weete out of their harts al regard of godly life, and of seeking their soulehealth with feare & trembling, as they shew wel enough by the sequels.

¶ *Phil. 3, 12*
Rom. 11, 13

Furthermore, I thought by that meanes to drawe on the readers to the receiuing of this little treatise the more willinglie, wherein as there is not any thing contained, but such as may serue to teach vs to order our life wel: so was it also requisite to shew, y there is no point of christiantie in vs, vnles we set our whole hart ther-vpon. And on the other part, forasmuch as the ground hereof is how wee may folowe the example of christ, it was verie conuenient to warne christian folke to inforce theselues ther to, without flattering themselves, & without foding themselves with vaine opinions, that might turne them fro the right waie, or hinder them in it.

For sith that christes life was not set forth vnto vs, alonelie to make a legend of it, or to make a wondring at it in words, but to be followed by vs: it is the marke wherevnto we must tend, in drawing to perfection so neere as is possible, and as much as our frailtie can afford. And otherwise, seeing we be tolled therevnto by
Iesus

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Iesus Christ himselfe, not onely in wordes, but also by examples, which are as liuelie portratures of the life which we ought to lead here, in waiting for his glorious coming againe, we cannot exempt our selues from it without preiudice of our saluation, no nor yet without bewraicng, that wee haue no list to it. For were we rightlie desirous to become happie, and to attaine to the endlesse life which is promised vs in Christ: wee could not shew it better, than in taking the way thereto, whereby wee both may and must attaine vnto it.

1. Iohn 3, 6

*Boasting
Christians.*

And that way is none other, than to beleue in Christ, and to walke as he walked. And that is Saint Iohns meaning where he saith ^r, that he which saith he dwelleth in christ, ought to walke as he walked, ^y is to say, he ought to indeuor to liue as he liued.

There are alwaies enow which boast themselves to beleue in Christ, or to bee christians. But the verie meane to know them, is to marke whether their whole endeour be to follow Christ or no, which is as the badge of this so excellent profession, or as it were the faire coloured liuerie whereby we shewe and declare our selues to be the same in deede, which wee report our selues to be.

And certes it is not possible, that they which are vnited and knit vnto Christ as his members, should not be touched with a desire to resemble him, and to follow his steps. For the verie thing wherein the vni-on and coniunction are shewed, is that the members doo shewe themselves to bee of the selfe-same that the head is. And where
that

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that is not doone, it is an euident prooffe
that the member is rotten, senselesse, and
void of the life which is in the head.

And in this behalfe I report mee but to
the iudgement of man, who is wise enough
of himselfe to attaine easily to this reason.

Not without cause therefore doth saint
Paule saie, that wee must bee of the same
minde which Iesus Christ was of. For
thereby his meaning is to do vs to vnder-
stand, that we which are members of christ
must be answerable to him in vnitie of af-
fection and will. Which thing he teacheth
yet more plainly in another place, where
he saith, that we be grafted into Christ af-
ter the likenes of his death and resurrecti-
on; meaning thereby, that wee which are
joined vnto christ as an imp is to the stock
of a tree, ought so to liue of his life as there
maie not appeare any deformitie in vs;
but that as he hath died, so wee must die
also; and as he is risen againe, so we must
rise againe likewise: we must die (I saie) vnto
sinne, and rise againe vnto newnesse of
life; for that is the death and the life which
he speaketh of.

Which thing I haue said, to the end that
we which boast our selues to bee Christes
members, should vnderstand that our van-
ting of that title is in vaine, if we labor not
to resemble him in all our whole life. And
in what things? not in raising the dead;
in giuing sight to the blinde, in healing
the sicke, or in fasting fortie daies, (for
these are miracles which he wrought both
by himselfe, and by his Apostles for the
confirming of his doctrine amongst men,
that

(Philip. 2. 5)

(Rom. 6. 5)

1 Ioh. 11. 47

1 Matt. 9. 28

29

30

1 Mark. 3. 3

Luke 5. 18

1 Matt. 4. 23

24

2 Luke. 4. 18

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that they might receiue it as heauenly and
comming from God, and he wrought them
once for all, without anie neede of hauing
them done againe by vs,) but in folowing
his vertues, as his faith, his obedience, his
patience, his constancie, his temperance,
his lowlines, meekenes, mildnes, gentle-
nes, perseuerance, diligence, earnestnes in
praicng and thanksgiung, and many other
things.

Al the which he did, not to make a shew
of them to vs, but to traine vs to the same
by his owne example: not to impute them
after such a sort vnto vs, that we should be
hild for such as he himselte is, without be-
ing so indeed: but to the intent that as
he did them, so we should do them too, as
he himselte saith ^a: and as Peter saith ^b, to
the end we should follow his footsteps.

^a *Matth. 11*
verse. 28

29

^b *1. Peter. 2,*
verse. 21

And how shall we know that we bee in
him, and are made partakers of his graces;
but by our indeuouring of our selues to
keepe his commandements: And soothlie
the onclie meane to knowe and to be assu-
red in our selues that we dwel in christ and
christ in vs; is our keeping of his com-
mandements, as Saint Iohn teacheth ^c: ad-
ding further, that our knowing that hee
dwelleth in vs, is by the spirit which hee
hath giuen vs: because that by that spirit,
wee endeouour to folow him, and to frame
our selues to his will, whereby wee yeelde
prooffe of the vnion that is betweepe him
and vs. For euen as the children of this
world, doo witnes themselues to be al one
with the world, by folowing their worldlie
lusts ^d, ambition, couetousnes, and plea-
sures,

^c *1. Iohn. 2, 3*
4. & c

^d *1. Iohn. 2, 3*
verse. 15

16

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tures, which thing I saie also of the members of Satan: so in like case, the christians shew themselves to be made one with christ by his holie Spirit, when they follow christ step by step, and make his life to serue them as a most perfect rule to leade their life by.

What remaineth then to be done in this case? soothlie that wee on our part doe inforce our selues, by eschewing al slothfulness, which being hurtful and noisome in al things, is most hurtful and noisome in this behalfe: forasmuch as it is of such importance, that wee cannot neglect it without wilful disappoynting our selues of our saluation and soueraigne felicitie.

This way is narrow and rough, I confesse it is so, as all christians doo: and so doth christ himselfe saie it also*. For inasmuch as thereby wee must forsake our selues to followe christ † (which is verie painful & hard to the flesh which desireth nothing but her owne pleasures and commodities :) no doubt but we feelee it to be very bitter and burthensome. But what for that? Yet must we take that away, without stepping aside one way or other. For that is the onelie way which after many labors and hard pinches, leadeth in the end vnto life. As for the other waie, it is very broad ‡, faire, & accompanied with great pleasures, but the ende thereof (saith he) lea-
deth vnto death. Now it is much better to go by labor to rest, by tribulation to ioy, and by death vnto life, than contrariwise to go by rest to labor, by ioy to tribulation, and by life to death: for looke what
things

* *Mat. 9, 14*

† *Luke. 9, 23*

‡ *Mat. 7, 13*

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thing commeth last shall be everlasting.

1. Cor. 7. 31
2. Ioh. 3. 17 What thing then should hold vs back or hinder vs in this race? If it be the world with all the goods, honours, and pleasures thereof; let vs vnderstande that al those things passe awaie like an arrow which is shot at a white, the trace whereof is not perceined any more when it is once past.

If it be the roughnes and vneasines of the waie: let vs consider how there is nothing so vneasie, nor so rough, which becommeth not easie and smoothe by continual vse. If it be the infirmitie and weakenes of our nature; let vs thinke vpon him which hath promised to stand by vs, to helpe vs and to strengthen vs; who being good, will helpe vs; and being almightie, wil also strengthen vs, conditionallie that we praie to him continuallie. Aske (saith he) and it shall be giuen vnto you; seeke and ye shall find, knocke at the doore, and it shall bee opened vnto you. Provided alwaie, that wee on our side do straine our selues: for

Mat. 11. 12 he helpeth not them that are idle and doo nothing. He giueth his Spirit, but it is to such as feeling their owne feeblenes, and being displeased with it, do earnestlie desire and craue his Spirit. To such as nothing aske, nothing he doth giue. It is even he that worketh in vs: howbeit, not so long as we our selues sleepe, not so long as we fold our armes acrosse, and much lesse so long as we resist him.

Mat. 11. 12 The kingdome of GOD (saith Iesus Christ) suffereth violence, and the violent plucke it to them. And who be those violent? Those which being inflamed with great

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great desire and zeale to fashion themselves like to their head, do offer violence and force to themselves, to the intent that their nature and flesh being restrained and bridled, may not cast any impediment in the way of Gods spirit, which worketh in them; which feeling themselves colde and lasie, whether it be in praieng to God, or in giuing him thanks for all things; or in any work of godlines either towards God or towards their neighbors, doo quicken and stirre vp themselves, without suffering themselves to go on, and to bee overcome of their flesh; which take paines to marke al their owne thoughts and affections, and to restrain them from passing their boundes & from rousing astray, setting a sure watch vpon their mind, and following the counsel of the wise, because that from the mind commeth the wellspring of all euil; which knowing how easie it is for them to slip aside at euery least occasion in the world, doo set good gard vpon themselves continualie, labouring to subdue and overcome themselves: and finallie which by Christs Spirit do incessantly crucifie the flesh with the lusts thereof.

Mar. 23, 12

18

19

20

And of a truth, we bee of our owne nature so contrarie to God, and so bent to the seeking of our owne selues, and our affections are so headie and vehement, and we bee haled vnto euil with so great force by our flesh, that wee must not thinke that God can haue his dominion in vs, vnles we vse great force to overcome and subdue our selues to him.

Yet notwithstanding, there are some

now-

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nowadaies, yea and a great some, who without taking much paine (I will not saie, without taking any at all) cease not for all that to brag afterward, that they bee of Gods kingdome: but they deceiue themselves. For seeing that Gods kingdome is righteousness, peace, and ioy through the holie Ghost (as saith Saint Paule:) howe can it haue place in them, which suffer vn-righteousnesse to reigne in them? And verelie it is a suffering it to reigne, when they repress it not, according also as they shew in effect by their conuersation, which is no better then the conuersation of those whom they condemne.

I know well they haue their shifts for it, saing that we haue no power at al, that we shal be flesh still, as long as we bee in this life, and that we cannot proceede far forward in this great frailtie and weakenes of our nature, but that Christ will supplie all our wants, and not lay our sinnes to our charge. Yea verelie, but when they say so, or rather flatter them elues after that manner; perceiue they not how they disgrace themselves from the degree of Christians? For if they cannot obeie God, and do the thing that he commandeth, they haue not Christs Spirit: and if they haue not Christs Spirit, then are they not christians. Saint Paule saith well, that the flesh neither will nor can obey Gods lawe: but yet hee addeth therewith, that christians are not in the flesh, but in the spirit. You be not in the flesh (saith he) but in the Spirit; at leastwise if Gods Spirit bee in you. Whereupon it must needs folow, that they which

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which cannot obeie God, are in the flesh,
and those (saith he) cannot please God.

Which reason may serue also to this *Who are*
saieng of theirs, that wee shall alwaies bee *fleshlike.*
flesh. For if we be alwaies flesh, we shall al-
waies be still vnchristianlike; because that
to be flesh, and to bee christians, are things
that can by no meanes match together; I
meane to be flesh in such wise as to make
none other trade than to follow a mans
owne lusts. For otherwise I denie not but
that the flesh is still in vs (so long as we bee
wrapped in this mortall bodie) to prouoke
vs vnto euill, and to make war against the
spirit: but not to follow the frowarde mo-
tions of it any more. For this standeth
true, that whoeuer followeth them, is
not to be registred in the number of chris-
tians. And therefore Saint Paule threat-
neth euerlasting death to such as liue after
the flesh, specially after they haue bene
taught that they bee alwaies subiect vnto
damnation.

1 Rom. 8, 13

As touching our frailtie and weakenesse,
wherewith they thinke to preuaile conti-
nually, against such as presse them with
their dutie: surelie I confesse with them
that it is great, and such as maketh euen
the holiest to bee ouerthrowne and van-
quished oftentimes by Satan and their
owne flesh, which thing they lament and
bewaile, but as for to make a shilde or a
defence of it, to sooth themselves in their
vices, and to take licence to follow their
lusts; it is for such folke to do, as seeke all
maner of occasion to do euill, and to rid a-
way all regard of vpright dealing & righ-
teousnes,

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consciousnes, which thing cannot agree with true christians, whose whole studie is to maintaine themselves in good workes, as they that know how ill it becometh those which professe themselves to bee made cleane by the blood of Iesus Christ, to turne backe to the defiling of themselves againe.

Heb. 9, 14

Moreover, to say that Christ will supplie all our wants, and not charge vs with our sinnes, whereunto wee haue yeelded our selues so freelie and willinglie, after wee haue knowne him, seemeth in my iudgement to tend to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace to flatter and maintaine our selues in them, which cannot be done without manifest wickednes. For seeing that christ maketh vs partakers of his grace, vpon condition that we shall leade a life both pure, holie, and beseeching him, and to bring the same to passe doth promise vs his spirit, so wee aske it of him in faith, if we doe the contrarie, it will not bee without dooing him wrong. Wherethrough it will come to passe, that wee shall bereaue our selues of the benefit of our redemption, and make our selues vnworthie thereof. For (as saint Iohn teacheth vs) Christ his blood maketh none cleane, saue those which walke in the light.

1. Iohn, 1, 7 as God is light.

But I beseech these men in the name of God, to consider these things aduisedlie, and to thinke earnestly vpon this saieng of Christs, that, Not all they which say Lord, Lord, shall be saued, but they which do the will

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will of his heauenlie Father : . Neither *Mat. 7, 23*
words nor ceremonies doo proue folke to
bee Christians, children of God, faithfull
ones, members of Christ, and chosen of
God, (which are titles wherewith they
decke themselves as with things which
belong peculiarie and alonely vnto them)
but their deeds and their loue proceeding
from a pure heart, from a good conscience
and from an vnfaigned faith.

Let vs then conclude, that the only true
marke of Christians and right beleeuers, is
loue; without the which, a man may well
talke of Christ and of the Gospell, and hee
may wel haue the sacraments, and all the
godlie ceremonies that can be deuised; and
and yet shall be nothing *.

1. Cor. 13, 7

And would God that the christians of
our time, as wel the one sort as the other;
(for alas they be diuided asunder) had put
it well in vse these former yeares. For then
shoulde wee not see now so much hatred,
hart burning, crueltie, medling, sedition,
part-taking, treason, trecherie, desire of
revenge, and other infinite mischeues that
raigne among vs. Neither should blood
haue bene shed after such a sort, and in so
great aboundance as it is; and yet still
shalbe, vnles god vsing his absolute power,
restraine mens mindes, which are now
fiercelie bent, and fleshed one against an-
other, as they may not bee able to bring
their desires and passions to passe: and
that they also on their side do suffer them-
selves to bee bowed by acknowledging
their faults, and by hauing recourse to the
remedie of repentance, which is the onlie
meane

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meane to appease Gods wrath so kindled
against vs; and (at a word) do turne their
rage and crueltie into milnes & charitie.

*Marks of
Christianitie.*

Gal. 5, 24

1 Rom. 8, 14

2 Pet. 1, 5

1 Epe. 1, 23

23

*August. de
laude chris-
tiane.*

And to laie soorth the matter yet more
particularly, the christians are those which
crucifie the flesh with the lusts and affec-
tions thereof. The children of God are
they that are led by Gods spirit, and not
by the diuels spirit, nor by their owne af-
fections. The faithfull are they, which not
onely repenting themselves tralie, doo
trust in Gods mercie through Iesus christ,
but also do exercise themselves in all good
works, and (as saith saint Peter) do inde-
uor to shew in their faith, strength in their
strength, skill in their skill, staiednes in
their staiednes, patience in their patience,
godlines, in their godlines, brotherlines,
and in their brotherlines, louingnes. The
members of Christ are they that take pain
to frame and fashion themselves like vnto
their head, as much as can bee in this life:
assuring themselves that it is not possible
for the heade to be of one wil, & the mem-
bers of another. Gods elect or chosen,
are they that endeouor to be holie and vn-
blameable before him in loue.

Those, those be the markes whereby a
man may and ought to discern them from
the vnbeleeuers, the heathenish, the vn-
holie, the children and lims of the diuell,
& finallie from all kinds of false christians.

In respect whereof, it is not amisse to al-
ledge the saieng of S. Augustine. The wic-
ked man (saith he) maie haue baptisme,
he may haue the gift of prophesieng: hee
may receiue the Sacrament of the bodie
and

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and blood of our Lord; he may beare the name of a christian, and haue christ's name in his mouth, and he may haue other vertues: but charitie is the thing which the wicked cannot haue, it is peculiar to the true christians. And therefore (saith hee)

Let euerie man examine himselfe what he loueth: and thereby he shall find to what citie he belongeth. If he loue the world and worldly things, that is to wit, fleshlines, monie, or honor, he is a citizen of Babylon: but if he loue God, he is a citizen of Ierusalem. He is good and righteous, and therefore he must not doubt,

but that God will at that day,
giue vnto him the crowne
of righteousness,

Amen.

A. G.





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The first Booke of the Imitation of Christ.

Chapter. I.

*That al worldlie things are vaine, and
to be contemned.*



Which folow-
eth me, saith Christ
^a, doothe not walke
in darknes, but hath
the light of life: by
which words we are

^a Iohn. 1, 9

injoined to imitate his manners, and
conuersation, if we desire trulie to be
inlightened, and deliuered from all
blindnes of hart.

Wherefore it is our parts most ear-
nestlie to consider what the conuer-
sation of our Sauior was.

The doctrine of Christ surpasseth
al the learning euē of the best men
& a man indued with his Spirit, fin-
deth an hidden, and heauenlie Man-
na^c in his wordes: but for want of the
Spirit of Christ^d many though much
they heare, yet litle they profit by the
preaching of the gospel.

^b Iohn. 7, 17

^c Reu. 2, 17

^d Iohn. 14, 26

^e Ioh. 16, 13

Wherefore if any would fullie vn-
derstand

The first booke

derstand, and with pleasure attaine
to the knowlege of our sauours words,
he must indeuor to fraine his life af-
ter his example.

What auaieth it thee subtiltie to
dispute about the Trinitie, if thou
lacke humilitie, and so displease the
Trinitie?

Doubtlesse darke saiengs make not
an holy man, but a vertuous life bring-
eth into the fauor of God.

For my part I had rather finde my
selfe conuerted from sinne, than cun-
ninglie define what sinne is.

1. Cor. 13, 2

Eccles. 1, 2

Eccles. 12, 8

1. Corint. 1
verse. 20

1. Mat. 6, 19

Psalm. 49, 6

Psalm. 52, 7

Eccles. 2, 9

Prover. 11, 7

Pro. 16, 18

Psalm. 5, 1

Psalm. 63, 9

1. Prou. 6, 25

Galat. 5, 16

1. Cor. 10, 6.

If thou haste the whole bible, yea
and the sayengs of al Philosophers
too at thy fingers end, what art thou
the better if thou be out of charitie,
and the fauor of God?

Vanitie of vanities, and al is vani-
tie, saie onelie to loue, and to serue
God sincerelie.

When al is done, the true wisdom
is by contemning the worlde, to go
on towards heauen.

It is vanitie for a man to seeke tran-
sitorie riches, and to trust in them.

It is vanitie to hunt after prefer-
ment, and to be puffed vp.

It is vanitie to follow and fauor the
lustes of the fleshe, which one day
thou

of the Imitation of Christ.

thou wilt rue full greuouslie.

Vanitie it is to desire a long life^m, ^{= Wild. 4, 8}
and not to care for a good lifeⁿ. ⁹

It is vanitie to behold the time present, & not to foresee what wil come hereafter^o. ^{= Rom. 8. 13}
¹³

And vanitie it is to couer those things which passe awaye most swiftlie^r, and not to hasten thither where is ioie without ende^q. ^{= Sira. 18, 23}
²³

Forget not the prouerbe^r. The eie is not satisfied with seeing, nor the eare with hearing. ^{= 2. Pe. 3, 10}
¹⁰

Wherefore endeour thou to withdrawe thy selfe from the loue of this world^s, and looke on thinges which are not seene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slaie their soules through Gods displeasure^v. ^{= 1 Ren. 5, 16}
¹⁷

Forget not the prouerbe^r. The eie is not satisfied with seeing, nor the eare with hearing. ^{= Eccle. 1, 8}
⁸

Wherefore endeour thou to withdrawe thy selfe from the loue of this world^s, and looke on thinges which are not seene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slaie their soules through Gods displeasure^v. ^{= Iohn. 3, 15}
¹⁵

Wherefore endeour thou to withdrawe thy selfe from the loue of this world^s, and looke on thinges which are not seene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slaie their soules through Gods displeasure^v. ^{= colossi. 3, 1, 2}
²

Wherefore endeour thou to withdrawe thy selfe from the loue of this world^s, and looke on thinges which are not seene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slaie their soules through Gods displeasure^v. ^{= Hebr. 11, 14}
¹⁴

Wherefore endeour thou to withdrawe thy selfe from the loue of this world^s, and looke on thinges which are not seene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slaie their soules through Gods displeasure^v. ^{= 1. cor. 4, 18}
¹⁸

Wherefore endeour thou to withdrawe thy selfe from the loue of this world^s, and looke on thinges which are not seene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slaie their soules through Gods displeasure^v. ^{= 1. Tim. 1, 14}
¹⁴

Wherefore endeour thou to withdrawe thy selfe from the loue of this world^s, and looke on thinges which are not seene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slaie their soules through Gods displeasure^v. ^{= 2 Wild. 1, 1}
¹

Chap. 2.

*Against vaine glorie in spiri-
tuall thinges.*

Men naturally desire to know: but what is knowledge without the feare of God¹?

The simplest coun-
c. 3. tric

^{= 1. Co. 1, 13, 1}

³
^{= 1. cor. 1, 7}

The first Booke

try swaine fearing God, is better than
a proude Philosopher which staret
vpon the starres, and careth not for

⁶ Luk. 12, 56 himselfe ^b.

57 He which knoweth himselfe tho-
roughlie, esteemeth of himselfe but
⁶ Luk 18, 13 lightlye ^c, and waieth nought the
praise of men.

If I had all knowledge and had not
⁴ 1. Cor. 13, 3 loue ^d, what would that profit me a-
fore God, who will iudge mee accor-
⁴ Psal. 63, 13 ding to my deeds ^e?

Math. 15, 27 Studie not ouer earnestly for know-
Rom. 2, 6 ledge, for that is but a vexation of
¹ 1. Cor. 5, 10 the Spirit ^f, and a deceiuing of the
Reuel. 22, 12 mind.
¹ Eccle. 1, 17

18 For learned men commonly would
¹ 1. Cor. 8 be knowne and counted wise ^g;

Manie things there be, which know-
wen but little, if they doo any thing,
profit the soule, and he is extremely
foolish, that casteth his minde vpon
anie thing which tends not vnto his

¹ Mat. 6, 33 euerlasting welfare ^h.

Luke. 11, 31 Much wordes doo not satisfie the
¹ Pro. 15, 15 mind, but a good conscience is a
² 1. Pet. 2, 19 continuall feast, and maketh a man with
² 1. Cor. 4, boldnes to approach before God ^h.

verse 12 By how much thou knowest me
¹ 1. John. 3, 20 and better things then other men,
so much shall thy paines be greater

of the Imitation of Christ.

and more greuous¹ than others, vnles thou liue by so much better than other folkes.

1 Luk. 22, 17

Luke 16, 23

24

James 4, 7

So then let none art, nor knowledge make thee proud; but hauing knowledge be thou more humble^m.

Eccle 1, 13

Rom. 11, 20

1 Tim. 6, 3

4

And if, in thine opinion, thou knowest muchⁿ, know thou that far more things there be which thou knowest not: and neuer be proude, man, but confesse thine ignorance.

Why preferrest thou thy selfe before others^o, seeing that many there be better learned, and more skilfull than thy selfe;

Iere. 9, 23

1. Cor. 1, 19

20. & c.

1 Tim. 1, 7

If thou wilt be learned, and knowe indede, then studie to be vnknownen, and to be obscure^r.

1. Cor. 2

verse 1. & c.

For the true & perfect knowledge, is to know and debase our selues: and he which wil esteeme lightly of himselfe, & greatlie of others^q, is doubtles, a wise and perfect man.

Phil. 2, 3.

Rom. 10, 13.

Matth. 18, 4

Matt. 22, 23

Rom. 11

verse 17, & c.

When thou seest one openly to offend^r, and greuously to transgresse, conceaue not by and by better of thy self than of him: for thou knowest not how soone thou maist fall thy selfe^s.

1. Cor. 1, 9

verse 12

James 3, 3

13

Galat. 5, 6

For in verie deede we are fraile^r: but thinke none more fraile then thy selfe^s.

Chap. 3.

Of true knowledge, or knowledge
of the truth.

^a Wisdo. 9.
verse, 4, &c

¹⁷
John. 14, 6



Happie is that man
whom the truth it selfe
^a, nor letters, nor fi-
gures which vanishe,
dooth teach. For our
owne opinions and senses doo manie
times deceiue, and seldome profit vs.

What auaieth it subtiltie to dispute
about obscure and darke things ^b, the
ignorance whereof, shal bee no hin-
derance vnto vs at the day of iudge-
ment ^c?

^b 1. corin. 2
verse, 1, &c,
^c 2. cor. 2, 6
1. cor. 13, 2

Certainlie it is egregious follie to
bend our wits vnto curious and hurt-
full things, neglecting profitable and
necessarie matters: to haue a thorow
insight in prophane affaires, and to
haue no sight at all in Gods will, and
word ^d.

^e Mat. 13, 13
Mat. 23, 16
17, &c

What should we passe for tearmes,
and questions ^e? For he is rid from
sundrie opinions, whome the euertla-
sting word doth speake vnto.

^f Titus. 3, 9
2. Tim. 2, 16
1 Iohn. 1, 1

For by one word all things were
made ^f; and one word al speake; one
word which was in the beginning
spoke

of the Imitation of Christ.

speaketh vnto al, without whome no man can either iudge, or vnderstand the truth. 8 Lu. 10, 22

Now he, to whom al things are but one thing, which draweth vnto one thing al things, and seeth al things in one thingⁿ, doubtles abiderh both constant in mind, and continuallie in God, 1 Ioh. 17, 24

O God, which art the truthⁱ, make mee one with thee in perpetual charitie^k; 1 Iohn 14, 6
1 I. Jo. 4, 16

Manie times to read much, and to heare much it irketh me: whatsoeuer I can either wish or desire, it is in thee^l. 1 Matt. 23, 8
10

Al teachers be ye silent^m, & al creatures hold your peaceⁿ, but speake, Lord, speake thou onlie vnto me. For the nigher one is to himselfe, and the lesse he wandreth abroad, the more easilie he conceiueth, and the more excellent things, bicause hee raketh the light of his vnderstanding from aboue. 1 Zac. 5, 13
1 Hab. 2, 19

A pure mind and a constant is not distracted diuers waies, because it dooth al things to the glorie of God, & laboreth earnestlie to be free from selfe-loue^o. For what doth more hinder and hurt a man, than the vnrule 1 Matth. 6, vers. 22, 23

Better to be wel man-
red, then wel learned.

8

Chap. 8.

The first booke

1 Eph. 4, 22 affections of the mind?

James, 1, 13 A good and godlie man before hee

goeth about any matter, consulteth
first with himselfe: and is neuer
drawne awaie by wicked affections,
but maketh them to serue at the com-
mandement of reason.

Of al combats the foremost is to con-
quer our selues; and of al cares the
cheefest shoulde bee to wax strong a-
gainst vice, and continuallie to profit
more & more in vertue and holines.

The greatest perfection of this life
is not without imperfection; & whē
we are best learned, we are ignorant
in many things.

To conceiue modestlie of our
selues, is a readier waie vnto happi-
nes, than earnestlie to studie to bee
deepelie learned.

And yet is not science, or know-
ledge to be contemned, bicause bee-
ing rightlie considered it is good, and
allowed of God. But for al that, the
goodnes of man, is better than his
knowledge, and a good life is to bee
preferred afore learning.

But bicause manie desire to know,
rather than to please God, it falleth
out cōmonlie that they erre, & reape
either no frute, or verie litle by al
their

Of the Imitation of Christ.

their studie^b.^b 1. Cor. 40

Now woulde they be as earnest in rooting out vices^c, and in planting vertues, as they are diligent in proposing questions, certainly both the rude multitude woulde be more vertuous, and the learned sort more sage then they are.

1.2
30
Math. 3, 7
Matthew 7
verse 15, &c
Mark. 12, 35
36

Assuredlie at the day of iudgment wee must tel, not what we haue read, but what we haue doone^d: and howe religiousslie we haue liued, not how rhetoricallie we haue perswaded.

^d Math. 25,
verse 34. &c
Roman. 2, 6
1. Cor. 5, 10
Reuel 22, 12

Go to then, where be now those masters so famous, and so pointed at in their life time^e, whose places such haue, as perhaps neuer think on the? In their life time who but they? now where are they? So quickelie vanisheth the glorie of the worlde^f. Nowe if they had liued according to their knowledge (and knowne rightlie the word of God) then had they studied to their euerlasting praise & profit^g.

^f Eccles. 1,
verse 2, &c.
Eccles. 3,
verse 1, &c.
8 Psa. 112, 8

Alas, how manie euen of the learned sort perish in this world for lacke of the feare of God^h! And bicause they couet to be rather famous than virtuous, they are caried awaie with vaine imaginationⁱ.

^h Esai. 28, 13
14
Esai. 33, 18,
1. Cor. 1, 10
31, &c.
ⁱ Romans, 1

So that in truth, he which loueth

verses 1, &c.

The first booke

1 Col. 3, 14 much^k, is famous, he which despiseth
 2 Ephes. 3, 17 glorie^l, is glorious; he which hum-
 3 bleth himselfe, is honourable^m, hee
 4 1 Marth. 23 which counteth al things but dung to
 5 verse. 8, &c. win Christⁿ, is prudent; & he is lear-
 6 neth indeede, which abandoneth his
 7 Luke. 18, 14 owne wil, to doo the wil of God^o.
 8 Phil. 3, 8
 9 1 Ioh. 7, 16

Chap. 4.

17
 18 *Wisdom must be used in al
 our dealings.*

1. 1. Ioh. 4, 1



Beleeue not euerie
 saing or spirit^a, but
 examine the matter
 wiselie by the word of
 God.

1 Gen. 6, 5

For, alas, naturallie we are giuen^b
 both to thinke and speake rather ill,
 than wel of others.

2 Gen. 8, 21

3 Ps. 116, 11

4 Sirac. 19, 16

5 James. 3, 2

6 Tob. 4, 18

7 James. 1, 19

8 Pro. 17, 12

9 1 Ioh. 2, 11

10 Sirac. 19, 4

11 Pro. 17, 4

12 Sirac. 19, 7

but good men beleeue not euerie
 mans words; bicause they knowe how
 that we are prone alwaies vnto euil^c
 and that the best offendeth with his
 tongue^d.

It is a pointe of greates wisdom to
 be neither headie^e in our actions, nor
 obstinate in opinion^f. As great wise-
 dome is it, neither to beleeue euerie
 mans wordes^g, nor by and by to re-
 hearse that which hath bin told^h.

Take

of the Imitation of Christ.

Take counsell of a godlie man ¹, ¹ Sirac. 17
whome thou knowest to keepe the verse. 12
commandements of God: and folow Prou. 2, 20
the counsel of the wise ¹ before thine ¹ Pro. 12, 15
owne fanfies. A good life maketh a
godlie wise man ¹. ¹ Pro. 9, 19

The more a man humbleth himself
afore God ^m, the more wise he is and ^m Pro. 1, 4
quiet in all his affaires. Prou. 15, 33
Sirac. 33, 20

Chap. 5.

*How to read and studie the holy Scrip-
tures with profit.*

LOoke in the holic
scriptures for truth, not
for eloquence: & reade
them with that minde
wherewith they were
written, for thine euerlasting profit ¹ Ioh. 5, 39
not for a polished phrase. ¹ Tim. 3, 16
17

Studie as wel godlie books, though
they be rude ^b, as workes both elo- ^b 1. corint, 1
quent for stile, and profound for me- verse 17, &c
thod. ¹ Cor. 2, 23

Respect not in the author either
learning or ignorance, but let the
pure loue of the simple truth allure
thee to read: and neuer marks who
speaketh, but what is said. ² Psal. 47, 1
⁴ Psal. 29, 1

Men die ^d, but the word of God ^d Psal. 49, 10
shall

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⁊ *Esa.* 49, 8 shal stand for euer^e: and God sundrie
Psal. 100, 5 waies speketh vnto vs not respecting
Psal. 137, 2 our persons^e.

⁊ *Gal.* 3, 6 Manie times through our own cu-
 ⁊ *1. Pet.* 1, 17 riositie we profit little in the reading
Deut. 10, 17 of good bookes, whilest wee stand to
 discusse those thinges which ought
 simplie to be ouerpast.

If thou desirest to reap commodi-
 ⁊ *Esa.* 66, 3 tic, reade with al humilitie^e, simpli-
 ⁊ *Iere.* 9, 33 citie, and zeale: and neuer couet to
 ⁊ *2. Cor.* 1, 29 be counted learned^b.

Be questioning alwaies with godlye
 ⁊ *1. Sac.* 6, 36 men, and hearken with silence vnto
Prou. 13, 20 their saiengs^l, be not offended with
 the darke speech of thine elders, for
 they neuer spake without cause why.

Chap. 6.

*That inordinate and carnall affections
 must be mortified.*

⁊ *Pro.* 18, 14

Esa. 48, 22

Iames 1, 13

14

15

⁊ *Pro.* 13, 10

25

Prou. 13, 6

Eccles. 5, 9

⁊ *Math.* 5, 3

⁊ *Mat.* 11, 29

Prou. 1, 10

Math. 11, 30



When soeuer a man
 doth couet a thing im-
 moderatlye, straight-
 waie his minde is oute
 of quiet^a.

The proud & the couetous be euer
 vexed^b, but he which is poore^c, and
 meke in spirit^d, liueth in great ease^e.

He which doth not mortifie the in-
 ordinate

of the Imitation of Christ

ordinate affections of his mind^f, may easily be caried away to wickednes, and with trifling things be overcome

f Rom. 8, 11

Galat. 6, 8

Colof. 3, 5

He that is weake, worldlie, and carnall^g, can no waies withdraw himself from earthly desire^h; and therefore when he resisteth them, it greueth him; when he is contraried, he fretteth, and if he fulfil his minde, he sinneth, and by and by doth wounde his conscienceⁱ, because he foloweth his desires, which in steade of that peace which he looked for, bring continuall disquietnes^k.

g Rom. 8,

verse. 5, &c.

h Galat. 5

verse 17, &c.

i Iam. 1, 15

Roman. 1

verse 5, &c.

k Pro. 14, 13

l Esai. 57, 20

21

Wherefore the true quietnesse of mind is attained, not by folowing, but by resisting wicked affections^l, & remaineth in him which is feruent, and godlie zealous^m, not in carnall, and worldlie menⁿ.

l 1. Pet. 3, 11

m Gal. 3, 26

n Rom. 13

verse 3, 4

Chap. 7.

Against vaine hope, and vaine glorie



It is a vaine thing to trust either in man^a, or in anie other creature^b.

a Psal. 62,

verse 1, &c.

Jerem. 17, 5

b Pl. 19, 7, 8

c Gal. 3, 13

Be not ashamed to be in subiection to others^c for Christes sake,

The first booke.

sake, nor if thou be poore in this pre-

*Mat. 5, 3. sent life ^d.

Depend not vpon thy selfe, but put
eProu. 3, 5 thy confidence in the Lord. Doo thy
Psalm. 124, 1 part notwithstanding, and G O D wil
fMatth. 23, 1 bleffe thine indeuor ^f.
verse 14. &c

Trust not to thine own knowledge,
neither doo thou repose any confi-
dence in the wit of man: but only in
the Lord ^b which exalteth the hum-
ble, and bringeth downie the proud ^d.
1 James, 4, 6 Glorie thou neither in thy riches ^k,
1 Peter. 5, 5 if thou haue much, nor of thy friends
1 Iere 9, 23 if they be mightie, but in the Lorde,
24 if they be mightie, but in the Lorde,
1. cor. 1, 31 who both giueth al things ^l, & gladly
1 Iam 1, 17 would giue himselfe afore al things.
Roma. 8, 32

Be thou proud neither of thy beau-
tie, or bignesse ^m. For a little sicknes
1 Ier. 9, 23 doth both deforme the one, and con-
1 Iob. 2, 7 fume the other ⁿ.
Iohn. 14, 2

Psalm. 39, 11 Like not ouerwell of thy selfe, if
thou haue a good wit, least thou of-
fend God therby, which gaue whatso-
euer good thing thou hast by nature ^o.
1. cor. 4, 7
1 Luk. 16, 11

Thinke not thy selfe better than
13 other men ^p, least God who knoweth
Matth. 7, 3 what is in man ^q condemne thee ve-
4 terlie for thine arrogant conceit.
1 Ioh. 2, 25

Dooft thou well? Take heede of
Roma. 8, 27 pride, God iudgeth not as man doth
Psalm. 7, 9
11 Sam. 16
verse, 7. For that commonlie displeaseth
him.

of the Imitation of Christ.

him, which pleaseth man¹.

^c Esai. 55, 8

If thou hast anie goodnes in thy selfe, thinke that another hath more: so shalt thou alwaies reteine the true modestie of mind.

⁹

¹¹ 1. cor. 13,

verse. ⁴

To debate thy selfe euen vnder all men, can neuer hurt thee, but to prefer thy selfe afore one man, may easilie condemne thee².

¹¹ Luk. 18. 11

¹²

¹³

Math. 20, 11

¹²

The humble man is alwaies in quiet³: but the hawtie minde fumeth commonlie with indignation⁴.

¹¹ 1. Pet. 5. 5

⁶

⁷ James. 4, 1

⁸

Chap. 8.

What companie is to be folowed or refrained.



Pen not thine hart vnto euerie man⁵, but communicate thine affairs with the wise and godlie⁶.

¹¹ Sirac. 8, 19

¹¹ Sir. 37, 12

¹¹ Sirac 8, 8

¹¹ Sirac. 13, 24

¹¹ Pro. 23, 3

Acquaint thy selfe with reuerende old men⁷, and delight not much in the companie of youth and strangers

¹¹ Sirach. 13, 10

¹¹ Sirac. 13, 16

¹⁷, 22

Flatter not the welthie⁸, and take heede of the mightie⁹, ioine thee to thine equales¹⁰ which are godly¹¹, and do that which is honest¹², and for the publike welfaire¹³.

¹¹ 2. Sam. 22

verse. 26, 27

¹¹ Psal. 18, 25

¹⁶

¹¹ 1. Tim. 3, 2

¹¹ Ephes. 4

Be familiar with no woman vnlawful-

verse. 11, 22

The first booke

* Prou. 5. 3 lawfullie^k; but generalye commend
8 as manie as are good^l.

1 Prou. 31. 39 With to bee familiar but with God
1, Peter. 3 onelie, and his holie angels^m, and vt-
verse 6, &c. terlie auoide the companie of some
m Phil. 3. 30 menⁿ.

* Prou. 12. 24 Have peace with al men^o, but not
Prouer 13, familiarlie p.
verse 6, &c.

20 Manie times it falleth out, that we
31 lone a stranger through the report of
Prou. 29. 24 others, whom afterwards we hate ha-
Sirac. 19. 1 uing tried his conditions. And manie
o Roma 12, times we displease other by our lewd
verse 18 behavior, whō we thought we should
1. Thef. 3. 11 please right wel, if we had but their
P1. Corin. 5 acquaintance.
verse 9, &c.
Psal. 36. 45

Chap. 9.

Of obedience and sub-
iccion.

T is greatlie for our
behoofe to liue vnder
others^a, not as wee list
our selues; and at more
ease liue subiects, than

rulers.

* Ephe 6. 6 Manie obeie for feare^b rather than
Colof. 3. 22 for loue, and grudginglie, not gladlie.
But such can neuer haue the libertie
of minde, before they obeie both for
conscience

of the Imitation of Christ.

conscience^c, and for the Lords sake^d. ^cRom. 13, 5

Wherefoeuer thou becommest, ^d1. Pe. 2, 13
looke neuer to liue at ease, vnlesse
thou keepe thy selfe within thy cal-
ling, and obeie thy superiors.

The opinion, and change of places
hath deceiued manie a man.

Euerie man by nature woulde fol-
lowe his owne minde, and fauonreth
such as are of his opinion: but if wee
feare God, wee will sometime change
our minde for quietnes sake^e.

For who is so wise, that he knoweth ^ePsa. 34, 14
all thinges^f? Therefore trust not too ^{Rom. 12, 3}
much vnto thine owne opinion^g, but ^{Ro. 14, 1, & c}
willingly giue eare to the iudgement ^fRom. 12, 6
of others^h. ^{1. cor. 12, 3}
^gProu. 3, 5

And albeit thou stande in a good ^hPro. 12, 8
matrer: yet if it be more expedient
to haue it otherwise, alter thy minde,
and thou shalt doo betterⁱ. ⁱ1. cor. 9, 1

I haue heard manie times that it is
easier, yet better to heare, and take, ^{19. & c}
than to giue counsel^k: & he bewrai- ^kPro. 11, 37
eth his pride, & pertinancie^l, which ¹⁸
wil sticke in an opinion, though it be ¹Pro. 21, 29
good, if wiser than him selfe through
deeper iudgment and circum-

stances would haue
it altered.

Against

The first booke

Chap. 10.

Against idle meetings and
vaine talke.

^aMatth. 14,
verse, 23

^bPro. 10, 14



Hun the common
meetings of men^a, as
much as thou canst. For
to talk of worldlie mat-
ters^b doth greatly hurt
vs, meane we neuer so wel.

The reason is, We are easily drawn
awaie with vanitie. And for my part
I haue wished manie times that I had
bin both silent, and absent.

Nowe if anie would examine the
cause whie so gladlie we chat, & prat-
tle together, seeing we seldome speak
without offence to God, and hurt to
our conscience, hee shall find it to be
euen comfort forsooth, & recreation.
For the more earnestlie we couet, &
desire a thing, or the more certainlie
we know anie euil to be towards vs,
the more vehementlie wee loue to
talke and thinke thereof, albeit com-
monlie to small profit or purpose.

For this outward comfort dooth not
a litle hinder the inward consolation.

Wherefore wee are to watch and

^cMat. 26, 41

^dMat. 12, 26

praie ^e that wee spende not the time
idlelie^d: and if we wil, or must of ne-
cessitie

of the Imitation of Christ.

cessitie speake, let our speech be good
to the vse of edifieng^c that it may mi-
nister grace vnto the hearers. ^{• Eph. 4, 29}

To babble much we should not vse,
both because the custome thereof is
naught, and for that in manie words
there cannot want iniquitie^f. But ^{f Pro. 10, 19}
godlie speech greatlie auaieth to a ^{g Pro. 10, 11}
vertuous life^g, especiallie where men ^{Pro. 18, 21}
of like minds and spirit are coupled ^{Luke. 6, 45}
together in the Lord.

Chap. II.

How to come to quietnes in mind and
to a godlie life.



Would wee not in-
termeddle^a with other ^{a 1. Tim. 5}
mens doings, and sai-
verses, ^{verse, 13}
engs, we might liue at
great ease and quietnes.
But how is it possible that hee should
be quiet, which busieth himselfe with
those matters that touch him not;
which picketh occasions to goe a-
broade, and little or seldome can
keepe himselfe at home; Blessed are
the meeke^b for they haue much ^{b Math. 5, 5}
rest^c. ^{c Matt. 11}

In olde time manie attained vnto ^{verse, 19}
singular perfection, and were zelous-
lie

The first booke

lie addicted to the contemplation of heauenlie thinges. And how so? They

^a Colof. 3, 5 mortified their earthly members ^a.

^a Pet. 2, 4 We lose the bridle to all beastlye desires, and care altogether for tempo-

^c Luk. 21, 44 ral trash ^c. Seldome, if at al, we subdue

¹ Corint. 7 our affections indeed, neither desire we to profit more and more dayly in

ver. 32, &c well doing If therefore we remain in religion either cold or lukewarme ^b,

¹ Reu. 3, 15 what maruel^d

¹ Rom. 6, 2 But were we dead vnto our owne

^a Pet. 2, 10 selues ^g, and not intangled inwardlie

with peturbatiōs; doubtles we should tast the vnspeakeable sweetenesse of a godlie life, and be inflamed with a burning desire of celestial things.

For in very deepe the greatest, if not the whole, let from godlinesse is, bicause we are in bondage to vile affections ^h, and labor not to follow the footsteps of the faithfull.

¹ Rom. 6, 12

Romanes 7

verse 4, &c

Romanes 8

verse 1, &c

¹ Luk. 8, 43

Mark. 5, 26

Itai. 30, 16

¹ Psalm. 44,

verse 1, &c

¹ Ephe. 6, 10

¹ Cor. 13,

verse 13

Hence it is, that if we be netter so lightlie touched with aduersitie, we are marueilouslie desmaide, and seeke helpe of man ⁱ, which commeth from the Lord ^k.

Now would we keepe our places like valiant soldiors, the Lord would helpe vs from aboue. For he is ready to assist them which serue him ^o,

of the Imitation of Christ.

wil giue vs victorie, if wee fight his
battel ^p. But if we place our religion
in dooing these outward thinges, in
short time our religion with them
will vterly decay. ^p Jam. 1, 12
^p Col. 3, 12

Wherefore the axe must bee laide
vnto the roote ^p, and our wicked af-
fections cut off; which is the onely
waie to finde rest for our soules. ^p Math. 3, 10

If euerie yeare we would roote out
a vice from our minds, oh how quick-
lie should we proue good men! but
alas we see by experience, that after
manie yeeres wee are wooser than
when at the first we professed religi-
on. And hee is an holie man counted
now adaies, which can retaine a part
of his first and former zeale: yet should
the fire of godlines increase daylie,
and be inflamed more and more.

The remedie whereof is, at the be-
ginning to straine our selues, so shall
we afterward do al things at pleasure

I confesse indeede it is harde to
leauē old wcoats ^p: and as hard, yea
harder for a man to bridle his affecti-
ons. At the beginning therefore strue
with thine inclination, and leauē a
wicked custome, lest otherwise when
you would you cannot so easilie. For
it is impossible that wee should van-
quish ^p Luk. 9, 59

The first booke

quish & subdue mightie, which cannot ouercome light & trilling things

Oh, if thou woldest consider what quietnesse to thy selfe, and ioie to others thou shouldest bring by godlie

^a.Luk. 15, 7 and good behavior^r, doubtlesse thy
¹⁰ chiefest care would be, how to liue in the sight of God religiously, and honestlie in the eyes of man.

Chap. 13.

Of the profits gotten by aduersitie.

^aPl. 119, 67

71

^b 2. chro. 10

verse, 7

Psal. 118

verse, 5, &c.

2. corint. 1, 9

^c Matt. 5, 11

^d 2. Sam. 16

verse, 10



It is good for vs, sometime to suffer affliction. For it maketh vs to knowe our selues in this world^a, and to

repose no confidence in any creature^b.

It is good for vs sometime to be ill spoken of^c, & ill thought of, although wee deserue not the same. For that

Roman. 5, 3 bringeth to humilitie^d, and driueth

^e Rom. 8, 16 from pride. And the more earnestlie

¹⁷ we call for the testimonie of God in

1. Pet. 4, 14 our conscienc^e, when wee are con-

1. Iohn. 5, 21 temned among men and of no credit

^f Psalm. 94, verse 17, &c So that euery man ought so to de-

2. corin. 1, 9 pend vpon God^f, that he neede not

care

of the Imitation of Christ.

are for anie worldlie comfort.

For a good man the more he is troubled, either outwardlie in bodie, or inwardlie in mind, the more he considereth how greatlie he standeth in neede of Gods assistance, without which he seeth he can doo no good. ^{s Phil. 1. 3, 7}
Then he sorroweth and sobbeth, and desireth to bee deliuered from miserie; then it greeueth him to liue any longer^h; and wisheth to bee loosed, and to be with Christⁱ; and then hee perceiueth ful wel, that in this life we cannot finde perfect peace, and securitie^k. <sup>^h Rom. 7. 21
ⁱ Phil. 1. 24
^k Ioh. 16. 20
Reuel. 7. 16
17</sup>

Chap. 13.

*That no man either is, or hath bin without
temptation, and how both to suffer
and resist the same.*



As long as we liue in
this worlde, we cannot
be without tentations,
and troubles. And that
made Iob to cal mans

life here on earth^a.

Wherefore it standeth euerie man
vpon to thinke heereof, and to watch
in prai^rer^b, that the diuel haue no
vantage against vs, which neuer slee-
peth,

^a Iob. 7. 1^b Marke. 13

verse. 3

37

Matth. 26,

verse. 41, &c

The first booke

1. Pet. 5, 8 peth, but rangeth about alwaies seeking whom he may deuoure.
 Reuel. 12, 12

4 Sirac. 2, 1 The best man is tempted sometime^d; and to be viterly without temptation it is impossible.
 1. Cor. 16, verse 13
 Hebr. 12, 8

1. James. 1, verse 3, &c Yea expedient is it sometime that we be tempted^e; though we like not thereof^f: for thereby wee are humbled, purged^g and instructed^h.
 Hebr. 12, verse 11
 Psal. 119, 67

71 Al the holic fathers haue indured temptation, and been schooled therebyⁱ; but they which fainted vnder the same, are viterly cast awaie^k.
 1. Job. 5, 17
 18
 Wisd. 3, 5

3 Hebr. 12, verse 5, &c There is no calling so holic, nor place so solitarie, but you shall finde there both trouble to trie you, and aduersitie to disquiet you; no, let not
 Sirac. 18, 12
 1. 1. Pet. 1, 6

7 Indith. 8, 25 man looke in this life to be free from temptation. For wee haue that in our
 26, 27
 1. Luke 8, 13 felues which tempteth vs^l, inso much
 Hebr. 12, 8
 1. 1. Lam. 1, 14 as wee are borne in concupiscence, and conceiued in sinne^m.

15 Tentations come vpon térations
 1. Psal. 51, 5 miseries vpon miseries, and alwaies
 1. Gen. 2, 24
 1. Math. 26, we haue somewhat to suffer: becauſe
 verse 17, &c we are falen from the estate of our
 1. Mat. 26, 36 licitieⁿ.

91 Iai. 30, 18 Manie whilest they shun some troubles, fal into worser^o. For they are
 Luke. 21, 18
 1. James 1, 3 not auoided by flight onelic^p, but by
 12 patience^q; and true modestie^r.

The first booke

• Ouid in
his 3. booke
de arte a-
mandi.

Learn be-
fore thou
speake, and
wile phisicke
or euer thou
be sicke.

Sirac. 18, 18

The steps
to sinne.

as soone as he begins to knocke. And
therefore said a certaine Poet right
wel to this effect.

If thou beest sicke, prevent the worst
And seeke for remedie at the first.
For when a sicknesse hath taken root,
If thou take phisicke it will not boot.

For first commeth in our minds a
bare cogitation of euill; then follow-
eth a strong imaginatiō; out of which
proceedeth a wonderful delectation;
wicked motions, and assent vnto sin:
and so by litle and litle the malicious
enimy entred in, when at the first he
might easily be kept out.

Wherby this we get, that the longer
we tary before we resist, both we are
weaker when we do resist, & our en-
mie y^e stronger whom we must resist.

• 1am. 1, 14

15

Some as soone as they begin to a-
mend their liues, others at their end,
& diuers al their life time are tempt-
ed, and afflicted: againe there be
which are but lightly assauledd, which
thing God, who worketh al things for
the lastie of his elect, bringeth to
passe according to the wildome, and
equitie of his heauenly will.

• Rom. 8, 28

And therefore wee must not dis-
spaire, when we are tempted, but

much the more earnestlie praie vnto God that he would vouchsafe to help vs in al extremities, and, according to y^e words of Paule¹, giue issue that we maie be able to beare our tentation. 1. corin. 10
verse, 13

So then in all tentations, and troubles let vs humble our selues vnder the mightie hand of God: For hee exalteth the humble and mecke^h. 1. Pet. 5. 6
James. 4. 10

In aduersitie man is tried¹, how he hath profited in well doing, and so he getteth not onlie fauor before God^h, but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout and zelous: but he which continueth patient in the time of aduersitie¹, wil doubtles procure a perfect man. James. 4. 6
Prou. 3. 34
12. Cor. 3. 13
1. Pet. 1. 6
7
Rom. 5. 3
James. 1. 3

Manie overcome great troubles; which are overcome by smal, and dai-
lie: but such cannot trust to them-
selues in great, which are so weake, in
trifling things.

Chap. 14.

Against rash iudgements.

LOoke into thy selfe,
and iudge not other
men^h. For in iudging^h other, we labor vaine-
lie, erre commonly, and
easilie

^h Matt. 7. 1
Luke. 6. 37

The first booke

^b Iam. 4, 11 easilie offende ^b : but in iudging and
^c 1. Cor. 11 examining our selues ^c we reape sin-
nerse ¹³ gular commoditie.

As wee fanfie a thing, so we iudge
thereof: and blinded with priuate af-
fection wee commonlie giue partiall
^d Rom. 2, 1 sentence ^d.

Now were the loue of God alwaies,
and our onlie guide, our senses, which
are enemies to truth, would not so
easily trouble vs. But commonly som-
what either lurketh within, or chan-
ceth without, which carrieth vs away.

Many in their dooings vnwittingly
seeke themselves; which are so long
quiet in minde, as they enioie all
things according to their wish: but if
anie thing fal out otherwise then they
would, they chafe, fret and fume.

Great dissention riseth many times
euen among friends, & countrimen,
yea among the godly and zealous too
through diuersitie of opinions. For
such is our nature, wee can hardlie
breake an olde custome: and farther
than he seeth no man will gladlie go.
But if we cleaue, or depend more vpon
reason and sense ^c, then vpon that
^e Iohn. 3, 32 virtue which bringeth vnder the obe-
dience of Christ, let vs neuer looke
to be inflamed with the light of Gods
hol

of the Imitation of Christ.

holie spirit. For God will bee serued ^fDeut. 6, 5
not with a peace of man, but with ^{Luke. 10, 27}
whole man ^f; neither doth he allow ^{Mark. 12, 29}
reason to iudge of religion. ³⁰
^{Matt. 23, 37}

Chah. 15.

*Of the workes of charitie, and how
to do good workes.*



Vought not to doo
wickedly for anie thing
^a, not for anie mans
fake ^b: albeit in respect
of the weake ^c a good
worke may be vndone sometimes, nor
doone otherwise. And that is not to
neglect a good worke, but leaue one
good worke to do a better.

If thou haue not loue thine outward
deeds profit nothing ^d; if thou haue
loue, be thy works neuer so small, and
simple, they profit much. For God re-
specteth not what is done, but how &
with what affection a thing is done ^e.

He doth much that loueth much ^f;
he doth much that doth a thing as it
should be don ^g. And he doth so, that
seeketh the common welfare before
his owne profit ^h.

It many times seemeth a charitable
deed, which in deed is a carnall. For
that which is doone, as commonlie
d.3. works

^a Roma. 3, 8^b Rom. 8, 38^c 1. cor. 9, 20^d 1. cor. 9, 20^e Luke 7, 37^f Luk. 7, 37^g Mat. 26, 30^d 1. cor. 13, 3^e Luke 7, 37^f Luk. 7, 37^g Mat. 26, 30^h 1. cor. 13, 3ⁱ Luke 7, 37^j Luk. 7, 37^k Mat. 26, 30^l 1. cor. 13, 3^m Luke 7, 37ⁿ Luk. 7, 37^o Mat. 26, 30^p 1. cor. 13, 3^q Luke 7, 37^r Luk. 7, 37

works are done, either of affection, or desire of gaine; or hope of reward, which are carnall inclinacions, as doubtles a carnall, and not a charitable worke.

**Frutes of
charisic.**

A man indued with perfect charitie
serueth not his owne turne, dut onlie
in al things seeketh the glorie of God

1. John. 2, 25

¹He envieth not^k. For he loveth no

16

private joy¹, neither will rejoice in

17

himselfe, but in the Lord^m, whole

James. 4, 4

himself, but in the Lord^m, whole
blessing he desireth before all things.

* 1. Cor. 13:4

bleſſing he deſireth before all things.
He aſcribeth no goodneſſe vnto any.

11ere.9, 23

He ascribeth no goodnelle vnto any,
but acknowledgeth all things to come

Q. 1, 2, 3, 4

but acknowledgeth all things to come
of God, from whome euerie good gift

*Jam.1, 17

& every perfect gift dooth proceed,

and in whom all the saints doe rest in
perpetuall blisse. Finiallie he which

• Rev. 7, 15

perpetuall blisse°. Finiallie he which

16

hath but a sparke of this true charitie,

17

accounteth all worldly thinges but

P Ecclesi. i,

accounteth all worldly thinges but
meere vanitie P.

verse, 3. &c.

Philip. 3. 8

Chap. 16.

*That men which offend must be borne
withall sometime.*



Hat whiche thou
 canst not amend nei-
 ther in thy selfe, nor o-
 thers must patientlie
 be suffered*, till G OD

2. Then

verfe. 14

b E/ai. 30, 18

Luk. 11, 19.

otherwise works^b.

Think

of the Imitation of Christ.

Thinke with thy selfe, that per-
chance God dooth it to trie thy pati-
ence^b, without which our merits doe
little auale: notwithstanding in thy
troubles thou oughtest to beseech al-
mightie God to assist thee with his
grace, that patientlie thou maiest en-
duce his crosse, and trial^c.

^b Rom. 5, 3^c James. 1, 3^d Luk 17, 5^e James 1, 5^f Titu. 3, 10

If anye being diuers, and sunderie
times admonished, wil not amend^d,
deale with him no more; but commit
the whole matter to God, that his
wil, and glorie may appere in al his
creatures^e which knoweth wel howe
to turne al things to the best.

^g Mat. 6, 10

Endeuor thy selfe patientlie to
beare the faultes, and infirmities of
other men whatlouer they be: for-
somuch as thou art faultie thy selfe^f;
and must bee borne withal And if
thou canst not be such as thou woul-
dest bee, thinkest thou to make ano-
ther according to thy mind?

^h Galat. 6, 1ⁱ Thes 5, 14^j James. 3, 2

We wish that others were godlie
and yet wee amend not our selues^h.
We would haue others seuerelie cor-
rectedⁱ, which we refuse our selues.
We finde fault with the licentiousnes
of others, and wee our selues wil not
be gaine said. Wee seeke that others
should be bridleed by lawes, and wee

^k Matth. 7, 3^l Roman. 2, 1^m Math. 7, 1

The first booke

our selues refuse obedience. Where-
by it is euident how wee loue not our
neighbour as our selues.

* Matt. 7, 12

Luke 6, 31

Tobit. 4, 15

1 Mat. 5, 10

11

1 Pet. 4, 14

* Gala. 6, 2

If al were perfect, what should wee
suffer at other mens hands, for Gods
sake? But now it pleaseth God, that
we must beare one anothers burthen;
& that bicause no man is without
fault; no man but hath his burthen;
no man that can liue by himselfe; no
ma but lacks aduise sometime, & ther-
fore we ought to suffer one with ano-
therⁿ; to cōfort one another, to help,
instruct, and admonish one another.

* 1 Cor. 12,

verse, 26, &c

And neuer shal the virtue of a man
bee so knowne, as by occasion of ad-

* Iam. 1, 12

* 1 Pet. 1, 6

7

uerfitie^o. For occasions make not a
man fraile, but shew what he is.

Chap. 17.

The way to quietnes, both temporal,
and eternall.



Hou must bridle, &
breake thy wil in manie
things, if thou wilt liue
a quiet life^a; And if
thou wouldest stande
vpright, and go forward in godlines,
account thy selfe in this world but a
banished man, and a pilgrime^b. And
if thou desirest to be a Christian, thou
must

* Psal. 110, 7

Marth. 5, 1

* Psal. 119, 19

Hebr. 11, 15

16

1 Peter, 1, 17

18

of the Imitation of Christ.

must prooue a foole before men: for
Christe sake.

A hood or a shorne head maketh
not a religious man: but an altera-
tion from vice to vertue^d, and a morti-
fication of the lusts^e.

He which loueth any thing besides
God, and the saluation of his soule^f,
shal find nothing but miserie and so-
row.

And let not him looke to bee long
in quiet, which laboureth not in the
fight of man to be most abiect and in-
ferior to all^g. For thou art in this life
to serue^h, not to rule; and called to
sufferⁱ, and to labor^k, not to loiter,
and to liue at pleasure.

For men are tried in this world as
gold is in the fornace^l: and let no
man looke to stand here vpright, vn-
les with al his heart he humble him-
selfe for the Lords sake^m.

Chap. 18.

The vertuous life of the holie

Fathers.



Beholde the exam-
ples of those holie fa-
thers, in whom true re-
ligion and perfection
did shine, and you shall

d. 5.

easily

* 1. Cor. 1,
vers. 23, &c.

1. cor. 3, 18

1: cor. 4. 10,

d Eph. 4, 23

James, 1, 12

26, 27

* Rom. 13,

verse 12

13

14

* Psalm, 119

verse 29, &c

Mark, 12, 30

Luke, 9, 23

26

* James 4, 6

Matth. 20

verse 24, &c

* Mat. 20, 28

Philip. 2, 7.

* Luke 9, 23

* Gen. 3, 19

* Job. 23, 10

Wisd. 3, 6

1. Pet. 1. 7

Psalm. 66, 10

* 1. cor 4, 10

casilie perceiue howe little, and in a
maner nothing it is, which wee doo.
Alack, what is our life compared with
theirs!

Those holie men and friendes of
Christ, did serue the Lord in hunger,
2. Cor. 6 and thirst^a, in cold and nakednes, in
uerse 4. &c. wearines, & painfullnes, in watchings,
2. corin. 11, and fastings, in praiers and meditati-
uerse 127, &c. ons, in manifolde persecutions, and
b Hebrn. 11 troubles^b.
uerse 36, &c.

What, and how great miseries did
the Apostles, and Martirs, and Con-
fessors, and Virgines, and al which at
any time followed the steps of our sa-
uor Christ, endure? Pot they hated
their liues in this worlde^c that they
might haue them for eternal life.
c Joh. 1, 35
Mat. 10, 39
Matt. 16, 25

O what an hard, and seuer life did
those holie Fathers lead in deserts?
Mark. 8, 35 those holie Fathers lead in deserts?
Luke, 9, 24 what long and grieuous tentations
Luk. 17, 33 suffered they; How often did the em-
mie assaile them; how zeloussie did
they offer the sacrifice of praier vnto
G O D; With what seueritie did they
rame their bodies; what studie spent
they to profite in religion; what con-
flicts had they with vices and wicked-
nes; How vprightly did they spende
their time before God;

In the day time they labored, in the
night

of the Imitation of Christ.

night they praised and at no time ceased they from deuout meditations ^{d.} ^{d Eph. 6, 18}
 Finallie no time was idellie spent, and ^{Coloss. 4, 2}
 all houres that they consumed seemed very short, insomuch that manie ^{1. The. 3, 10}
 times for to profit their soules, they ^{1. The. 5, 17}
 little did regard the releefe of their bodies ^e. And as for wealth, authori- ^{e Mat. 14, 15}
 tie, promotion, friends and kinsfolks, ^{Mark. 6, 35}
 they renounced them ³⁶, together with ^{Luke. 9, 12}
 al worldlie things. ^{1 Mat. 16, 27}

So that in mans cies they were ^{Mark. 12, 28}
 poore ^{Luke. 18, 28}, but in the sight of God, and ^{A&S. 2, 44}
 in respect of their virtues most mightie rich; outwardlie they seemed ⁴⁵
 needie ^h, but inwardlie they were refreshed with Gods heauenly grace, & ^{1 Matt. 5, 5}
 comfort ⁱ, in the world meete strangers ^{Luke. 6, 20}, but to Christ freends, & familiars ^{h 2. corin. 6}
 in their owne iudgement most vile ^{verse. 10,}, & odious to the world ^{1 Psal. 94, 19}, but to ^{1 Iohn. 16, 2}
 almightie God deare and pretious ^{1 Iohn. 13, 15}. ^{m Iohn. 13, 6.}

They were humble and obedient, ^{1 Iohn. 15, 19}
 and freendlie and patient: whereby ^{1 Iohn. 16, 20}
 they found good successe in the spirit ²³
 and grace before God ^{2. corin. 9,}.

Therefore should al godlie men follow their steps, and bee more moued by the example of the to virtue, than of luke warme Christians, though they be infinite to wickednes. ^{verse. 13,}
14

The first booke

Oh what zeale had the godly in the
1 Actes. 4, primatiue Church; what deuotion
verse 10 to praier; what contention to excel
1 Act. 1, 46 in wel doing; what seuerẽ discipline
47 what reuerence, yea what obedience
 showed they to the doctrine of their
 teachers? Their monuments to this
 day shew, that they must needes bee
 most singularlie perfect, which haue
 so valiantly subdued the world.

1 Hebr. 11
verse 36, &c But now adaies if a man can but
 keepe himselfe from grosse offences,
 or reſtaine from reuengement, he is
 accounted a good and perfect man.

O the securitie of our time, which
 haue so quicklie declined from our
 first heat, and loathed life, because
1 Reuel. 2, 4
1 Ren. 3, 16 we are luke-warme, and weary; but
1 Math. 24, surely it is a manifest argument that
verse 48, &c we are dead from wel doing, which
 see so manie examples of godlie men
 before vs, and follow none of them.

Chap. 19.

The exercise of a true Christian.



The life of a Christi-
 an should bee adorned
 with al vertues; that he
 may be inwardlie such,
 as he outwardly appea-
 reth

of the Imitation of Christ.

reth to worlde ^a: yea more vertuous should he be, then hee seemeth; in as much as God seeth our hearts ^b, whome wee must intirelie reuerence whersoever we are, and before whom we must walke vprightlie as angels.

Euerie daie wee should renounce our minds ^c, and as though we were but newlie conuerted from sinne, we ought to inflame our zeale and saie:

O my Lorde and God assist mee I humbly beseech thee, in this my good purpose, and zeale; and giue me grace euen at this present time godlie to enter into thy seruice. For what hitherto I haue done, is nothing.

In this our race, and going forward in godlinesse, we must vse great diligence, if wee minde to finish our course as we should. For if he which couragiously goeth on, is tried many times, what wil become of him which either seldome or faintly setteth forward?

Manie things cause vs to change our good mindes: but wee neuer so lightlie omit spirituall exercise, but we greatly hinder our selues thereby.

The purpose of the iust dependeth vpon the fauour of God ^d, not vpon their owne wisdom ^e, on whome they

^a Mat. 5, 14^b 2. Cor. 16^c 20^d 27^e 48^b 1. Sam. 16

verse 7

Psal. 35, 15

Reuel. 2, 23

Hebr. 4, 13

^c Rom. 13, 2

The first booke

they trust in all their enterprises. For
 Prou. 16. 9 man may purpose f, but God dispo-
 33 seth: neither can man of himselfe
 bring any thing to passe.

If wee omit our accustomed exere-
 cise, either for religions cause, or to
 profit our brethren, we may easilie
 attaine thereunto againe, but if care-
 lessly of slouth, or faintnes of mind we
 neglect the same, we do both highlie
 displease God, and greatly indamage

James. 1, our selues 8.
 verse. 23. Let vs doo our best, yet shal we of-

23 fend in manie things^a. Albeit it will
 24 bee good to shoo^t at some certaine
 b Iam. 3, 2 thing, and especiallie against those
 vices, which hinder vs more then o-
 thers. We must examine and set in
 order, as well outwarde as inwarde
 things, for both are necessarie to our
 proceedingⁱ

i Ephes. 4, If thou canst not at all times take
 ver. 20, &c an account of thy selfe, yet do it som-
 coloffi. 3, 17 time, and at the least once a daie, to
 wit, at morning or at night.

In the morning consider how thou
 wilt spend the time till euening: and
 at night cal into mind how thou hast
 2 Psal. 119, 14 past the day, & what thy thoughts,
 wordes, and decdes haue beene. For
 thereby we commonly both displea

God,

of the Imitation of Christ.

God, and offend man.

Gird thy loines like a man¹ a-
gainst Satan^m; bridle thy riotous ap-
petiteⁿ, so the more easilie shalt thou
bring vnder all the vnrulie desire of
the flesh.

¹ Eph 6, 14.

^m 1. Pet. 5, 8

ⁿ Pron. 23

verse. 31, &c

1. Thel, 5, 6

Bee thou at no time idle altoge-
ther^o; but alwaies either reade or
write; or praye; or meditate; or doo
some what for the publike welfare.

^o Prouer. 6,

verse, 6, &c

The bodie must be exercised with
iudgement. For all exercises bee not
for euerie man. Priuate exercise must
not be vsed in a publike place. Albeit
thou art to take heede that thou bee
not to publike slowe; and swift vnto
private: but hauing done thy durie
according to thy calling; if anie lea-
sure be gotten, berake thee to thy self,
as thy profession dooth require.

All men cannot vse one exercise:
but that is for some, which is not for
others.

Againe, according to the diuersitie
of times we thinke of exercises. For
some like vs on holie daies, some on
working daies: some in the time of
warre; some in the time of quietnes,
some we mind when wee are peniue,
and some when wee reioyce in the
Lord.

1. Cor. 1, 31

Good

Good exercises should oftentimes be renewed, especiallie on holidiaies, as though wee then were departing out of this life, and going to the euerlasting daies of rest. And therefore at such times especiallie we should shew our selues most deuout, and most carefullie execute Gods hestes, looking, as it were presentlie for a reward of our labor from God. Which if it be deferred, let vs thinke with our selues that wee are not sufficientlie prepared, but vnworthie so great glorie to bee reuealed vnto vs at a time conuenient, and prepare our selues more diligentlie to our end.

P. Luk 12, 43

44

Happie is that seruant, saith our Sauour Christ, whome the Lorde when hee cometh shall find watchfull: knowe ye of a truth, he wil make him ruler ouer al that he hath.

Chap. 20.

Of solitarines and silence.



Ecke a conuenient time to meditate; and oftentimes call the benefites of GOD into minde.

Omit curious things: and chuse such

of the Imitation of Christ.

such matter as may rather stir vp thy mind vnto godlines, than busie thee too much.

Withdraw thy selfe from speaking vaine lie, from gadding idelle; from listning vnto rumors and nouelties, and thou shalt find good leisure, and sufficient for thy spirituall exercise; & that after the example of the most godlie, who shunned the companie of men, as much as they might, and chose to liue apart vnto God.

One said^b, I neuer came amongst men, but I departed more wicked than I was afore. And this we finde true when we talke much together.

It is easier to bee altogether silent, than not to exceed in wordes; and to tarie at home, than not to offende abroad, it is easier.

Wherefore, he which would be zealous, and godlie, must auoide companie.

No man safely dooth go abroade, but hee which gladlie can abide at home; no man safely dooth gouerne but he which gladly can be in subiection^d; no man safely dooth command, but he that hath learned willinglie to obeie^e; no man safely is merrie, but he that hath a good conscience^f;

^a Mar. 12, 36

Philip. 4, 8

^b Seneca.

^c Mar. 14, 23

Marke 6, 46

^d Mar. 20, 26

^e Rom. 13,

verse, 1, & c

Coloss. 3, 22

^f 33

The first booke

Pro. 15. 13 science⁶; and no man safely can
15 speak, but he that willingly can hold:
2. cor. 1. 12 his peace.

And yet hath not the securitie of
good men, at any time bin without
teare of God⁸; neither did their ex-
cellente, and heauenlie giftes make
them any whit proud, but the more
humble^h. But the securitie of y^e wic-
ked, as it ariseth of pride^l: so it tur-
neth to their destruction^k.

Pro. 28. 25 Neuer looke to liue at thine heari-
26 case in this worlde, seeme thou neuer
Esa. 48. 22 so godlie, and relegious^l.

Psal. 34. 19 It fallerh out manie times that they
Actes. 14. 22 fal greuouslie through pride, which
Luke 18. 8 in mans opinon where most religious
ver. 10, &c. men^m: wherby it is euident, that
P. L. 119. 67 tentation is verie good for someⁿ;
71 both to keepe them from pride^o, and
James, 1. 1 outward consolation.

2. cor. 13. O, if man would auoid vaine plea-
verse, 7 sure, and not loue the world^p; what
P. L. John. 3. a good consience shoulde he alwaies
verse. 15 reteine. If man would cast awaie all
26 vaine cares, and thinke onlie vpon
17 heauenlie things, and trust wholie in
Psalme. 3. God^q, what a continual ioye shoulde
verse 1, &c. he feele in his mind?

Peter. 3. 17 No man shal finde any spiritual
Isai. 6. 4 comfort, except he occupie himselfe
diligent

of the Imitation of Christ.

diligentlye in stirring vp his minde vnto godlines^r, the which thou shalt the more easilie attaine, if thou enter into thy chamber^r, and shut thy selfe from troubles of the world, as it is written^r, Examine your own heart vpon your bed, and be still.

^r Esai. 26, 3,^r Math. 6, 6^r Psalm. 4, 4

For commonlye thou shalte finde that in thy closet, which thou wouldest leele abroad.

The more thou vsest they closet, the more thou wilt like it, the lesse thou comest therein to, the more thou wilt loath it. But frequent the same rightlie, and tarric therein at thy first conuersion from wickednes, and afterward thou shalt do it with exceeding pleasure.

Solitarines, and quietnes is good for him that would proceede in virtue, and learne the mysteries of holy Scripture. For there shall he finde euen fouds of teares^r, whereby hee maye washe, and clense himselfe euerie night, that he may by so much be nigher vnto his maker, by how much he is farder from the resort of men.

^r Psalm. 6, 6

So that God with his holie angels commeth vnto him, which withdraweth himselfe from his friends and acquaintance,

It

The first Booke.

It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation euen to worke myracles ^a.

^a Matt. 7. 22

It is no shame but praise for a godly man seldome to go abroad ^b; to shunne to be seene, and not to loue to see.

^b 1. Cor. 13. 2

^c Psal. 103.

verse, 6, &c.

Why lookest thou on that, which is not lawfull for thee to haue ^a? The world passeth awaie, and the lustes thereof ^a.

^a Exo. 20. 17

^a 1. Iohn. 2.

verse, 17

^b 1. Cor. 7. 31

The desire of pleasure maketh thee to roaue abrod: but when the pleasure is past, which is quicklie gone, what gettest thou thereby but repentance, and a wandring soule.

A merrie out-going bringeth commonly a moornfull returning home, & a merrie euening watch is signe of a lowring morning: euen so the ioy of this world entreth pleasantlie, but endeth bitterly ^b. What canst thou see in another place which is not heere?

^b Prouer. 14.

verse, 13

^c Prou. 23. 31

23

^d 1. corin. 2

verse, 31

^e 1. Iohn. 2.

verse, 17

verse, 17

verse, 17

verse, 17

verse, 17

verse, 17

verse, 17

verse, 17

Behold the heauen and the earth, & all the elements: for of those doo all things consist. What seest thou in any place that abideth euer ^c?

Perchance thou thinkest to satisfie thy selfe with cōtemplation; but thou shalt neuer doo so.

Wh

of the Imitation of Christ.

What if thou sawest euen al things
before thine eies; it were but a vaine
sight ^d.

^d Eccle. 1, 14

But list vp thine eies, man, vnto
God ^e, and aske pardon for thine of-
fences.

^e Psal. 125, 1

Psal. 121, 1

^f Sirac. 17,

23

Leaue vaine things to vaine folks,
and giue thou thy mind to do the wil
of God, ^g

^g Deut. 11, 1

Eccles. 3, 12

Shut thy selfe within thy doore ^h,
and call thy welbeloued Iesus vnto
thee ⁱ. Tarrie with him in thy cham-
ber: for elsewhere thou shalt neuer
find so great quietnes.

^h Math. 6, 5ⁱ Salomons

songs. 2, 14

Sal. songs, 3

verse, 4

Haddest thou not gone abroad,
nor listened vnto rumors and tales,
thou mightedst the better haue en-
ioied quietnes; but now bicause thou
giuest thine eares to heare newes,
thou art troubled greatlie, and vexed
in mind.

Chap. 21,

Preparatiues vnto godlinesse.

Wilt thou come for-
ward in godlines; Then
feare God ^a & be thou
not ouer loose in beha-
uor, nor giuen to vaine
pleasure ^b, but keepe vnder thy senses
by

^a Prou. 1, 7

Proue 9, 10

Psal. 19, 9

Psal. 111, 10,

Sirach. 1, 16

^b Prou. 9, 17

18

The first booke

by discipline.

Prepare thy selfe to vnfaigned repentance^e, and thou wilt proue religious. For repentance bringeth vnto godlinesse, and negligence quicklie dooth forgo the same.

It is maruel that any man can hartlie reioice in this life, which considereth his banishment, and the manifold perils of his soule^e.

Through the weaknes of our minds & securitie, we feele not the sorowes of the mind, but oftentimes we laugh when in deed we should weepe^e.

There is no true libertie, nor good mirth, but in the feare of God ioined with a good conscience^e.

Happie is that man, which casting off the lets of all worldly businesse, can giue himselfe wholie to the stirring vp of his mind. Happie is he that can keepe himselfe from all those things, which may either defile or burthen his conscience^e.

Fight like a man^e, custome is ouercome by custome.

If thou mindest not to meddle in other mens matters, they for their parts, wil not meddle in thine.

Take not vpon thee another mans charge, neither trouble thy selfe in the

of the Limitation of Christ.

affaires of thy betters.

But looke vpon thy selfe; and be-
fore thy dearest friends giue thy selfe
counsel.

1 Math. 7.
verse 1, &c.

If thou lacke the good will of men,
take it not heauily; but if thou be-
haue not thy selfe wel, and circum-
spectie as becommeth the seruant of
G O D, and a true Christian^k, howle
and weepe!

^k Luk. 8, 21
Roman. 2. 8

It is good for a man not to haue
much comfort in this life, especiallie
worldlie comfort. As touching hea-
uenly, if wee either feele it not at al
or but seldome, the fault is in our
selues which neither seeke occasions
to stir vp the mind, nor forsake tran-
sitorie, and externall comfort^m.

^l James. 5, 1

Thinke with thy selfe not onelie
that thou hast not deserued anie hea-
uenly comfort, but also that thou dost
deserue great miserie, & afflictionⁿ.

^m 2. cor. 1.
verse. 9

Hebr. 12, 1

A man set on fire with the sparkes
of true godlinesse, loueth not^o, but
loatheth the worldeⁿ, and al that is
therein.

ⁿ Luk. 12, 13

^o 1. Iohn. 2,
verse. 15

^p Phil. 3, 8

^q Iohn. 2,
verse. 16

A good man continuallie findeth
occasion to weepe, and moorne. For
whether he behold himselfe, or other
men; hee seeth that no man liueth
without miserie in this world. Yea the
more

The first booke

more earnestlie he considereth himselfe, the more abundantlie dooth he shed teares. And indeede our manifold sins, and transgressions, wherewith we lie so wrapped, that hardlie we can behold celestiall things, should moue vs so to doo.

Thinke more often of thy death, than of a long life, and doubtles thou wilt giue thy selfe more earnestlie repentance, than thou doest. Again call into thy minde the paines of hel, when God shal turne away his face, and it wil make thee both to lament thy finnes, and to take aduersitie in good part.

But bicause these things come not into mind, and we follow the vaine pleasures of this transitorie worlde, we go on, God knowes; coldlie and slowlie in religion, for lacke of the spirit of God, whence it is that our wretched bodies doo so easilie complaine.

Wherefore make thine humble petition vnto almighty GOD, that he would inflame within thy breast his heavenly fire, and saie with the Prophet: Feed me, O Lord, with bread of teares, and giue mee to drinke with great measure.

Psal. 51, verse 6, &c.

Psal. 80, 15

Psal. 103, 9

Chap. 22.

A view of the miserie of
mankind.

Wheresoeuer thou art
and wheresoeuer thou
turnest thy selfe, thou art
miserable, vnles thou re-
turne vnto God ^a.

^a Psa. 34, 10

11

12

Why art thou troubled bicause things
fall not out according to thy minde?
But who is he that hath all things at
his hearts desire? Not I, not thou, nor
any mortal man; no doubtles, man is
not without miserie & trouble, no not
a king, nor the proud pope himselfe.

Who is then in the best estate, and
condiion? Euen he which for Gods
cause can suffer affliction ^b.

^b Ysa. 5, 10

11

^c 1. Pet. 3, 14^d 1. Pet. 4, 14

Weake, & foolish people say com-
monlie, See how happie he is, how
welthie, how mightie, in what aucto-
ritie, of what goodlie stature, howe
faire he is. But looke vpon heauenly
gifts, and thou shalt finde that these
things are not to be accounted of. For
they at vncertaine ^c, & burdensom ^d,
because they can neuer be kept with-
out carefulnes, and feare ^e.

^c Math. 6, 19^d 1. Ioh. 2, 16

17

^e Mat. 4, 19^f Luk. 12, 33

34

Man should not thinke that in

E.I.

abun

The first booke

abundance of these worldlie things
 1. Tim. 6. ¹⁷ An happie life doſt conſiſt^e; but hee is
 verſe ¹⁸ to content himſelfe with a meane e-
¹⁹ ſtate^s, and to thinke that as long as
 hee liueth in this worlde hee is miſe-
 Luke. 12, 21 rable.
 2. Pſa. 37, 16

The more a man hurgreth after
 godlines, the more he abhorreth this
 life^h; becauſe hee perceiueth more
 ſenſible, and more euidentlie ſeeth
 the finnes of mans corruption. For
 vndoubtedly to a man zelouſlie ad-
 dicted, & deſirous to bee looſed from
 ſinneⁱ, to be with Chriſt^h, it is a mi-
 ſerie & trouble euen to eate, to drink,
 to ſleepe, to reſt, to labour, and to bee
 ſubiect to other things neceſſarie
 incident vnto mortall man. For theſe
 things do greatlie ſuppreſſe the mind
 of man^l. Therefore moſt humbly
 dooth that Prophet deſire to be deli-
 uered from them on this wiſe, Draw
 me out of my neceſſities, O Lord.

But miſerable are they, which ſee
 not their owne miſerie; but more mi-
 ſerable which loue this miſerie^m, and
 Luke. 6, 24 ²⁵ mortal life, in which ſome ſo delight
 (albeit with all their carking, and
 care they can hardly prouide things
 neceſſarie for themſelues) that, were
 they ſure to liue alwayes in this
 world,

of the Imitation of Christ.

world they would not set a point by the kingdome of Godⁿ. Which made and faithlesse wretches so deepe lie drowned in the earth, that they can thinke vpon nothing but earthlie things, shal one daie to their paine vnderstande, how vile and vaine it was which they loued^o.

But those men of God, and friends of Christ, looked not on those things which pleased the flesh, and flourish for a time^p: but they coueted after euerlasting riches with al desire, & gteedines; yea with their whole harts they longed for things on high, not seen^q, that the desire of things which are seene, might not drawe them vnto things below.

Despaire not brother, to come forward in godlines; thou hast yet time and space^r. Deferre not therefore thine amendment^r from day to day; but rise, and out of hand begin, and reason with thy selfe on this wise; Behold now is the time to worke, now to win the field, now is the time to amend^r; in aduersitie the time is to deserue well.

Through fire and water thou must passe, before thou canst come to the place of comfortⁿ. Except thou offer violence

Mat. 6, 21

Luke. 12, 16

17

18

19

Philip. 3,

verse 19

Phil. 3, 7

8

2. corin. 4,

verse 18

1. Pet. 1, 18

Psal. 32, 5

6

Esai. 55, 6

7

Eccles. 12

verse, 1. &c.

2. Cor. 6, 1

2

Galat. 6, 9

10

Psal. 66, 12

The first booke

^a Math. 11, violence vnto thy selfe ^a, thou shalt
verse, ¹³ neuer triumph ouer sinne.

As long as wee beare about fraile,
and earthlie bodies, let vs not looke
¹ Rom. 7, ¹⁴ to liue without greefe and sorow ⁷.

In deede wee could wish to liue
quite from miserie: but for so much as
through sinne we haue lost our inno-
^a Rom. 5, ¹⁵ cencie ^a, our felicitie and quietnes is
gone therewithall.

^a Luke. 12, Wherefore let vs be patient ^a, and
verse, ¹⁹ expect the mercie of God vntill our
wickednes be put away, and this mor-
^b 1, cor. 15, talitie be swallowed vp of life ^b.

verse. ³⁴ O Lord, how great is mans frailtie,

How is man prone continuallie vn-
^c Gen. 6, ⁵ to sinne ^c; To day thou doest con-

Gen. 8, ²¹ fesse thy sins ^d, and to morrow thou

Sirac. 17, ¹⁴ wilt sinne as fresh as earst thou didst

^d Matt. 6, ¹² Now thou art purposed to offend no

¹³ more, and yet by and by thou doest

Luke. 11, ⁴ so wickedly, as if thou haddest neuer

Romanes, ⁷ meant to doo wel ^e.

verse 15, &c So that great cause we haue to de-

base, and to thinke humblie of our

selues; being so fraile and subiect to

offending ^f.

^f Iames 3, ² Iames, ⁴ Againe, if with litle negligence we

leese that which by great labor could

hardlie bee obtained; what will be-

come of vs at the end, which so soone

of the Imitation of Christ

wax cold ? ?

Luk. 9, 95

61

Wo to vs, if wee so go on vnto rest,
as if now there were peace and secu-
ritie ^b, when in verie deede as yet
there appeareth no token of godlines
in our behauour.

1. Thes. 5

verse, 6.

7

Then vndoubtedlie wee must bee
trained vp afresh, like yong soldiers ¹,
if wee hope to retorne vnto goodnes,
and to proceed in godlines.

2. Tim. 2, 4

Chap. 23.

That man ought so thinke vpon
his ende.



Seeing the life of man
is so fraile, and short ^a,
consider wiselie what
thou takest in hand.

Job. 14, 1

To day a man, to mo-
row none ^b: and being out of sight,
thou art out of mind. ^c.

Sirach. 10

verse. 11

Eccle. 1, 11

Oh the dulnes, and hardnes of
mans heart, that thinking of things
present, hath no care of the time to
come ^d.

Eccle. 9, 5

Sirach. 7, 16

It were thy part so to behaue thy
selfe in all thy deeds and thoughts, as
though thou shouldest depart out of
this world by and by.

17

Sirach. 18, 13

2. Cor. 1, 8

verse, 9

Sirach. 41, 1

Haddest thou a cleare conscience,
y wouldst not greatly feare death ^e.

c. 3.

It

The first booke

It is better to auoid sinne, than to
flie death.

If thou art not readie to daie, howe
wilt thou be to morow? The next day
is not certaine^f. And againe, howe
knowest thou that thou shalt liue till
to morow?

^f Math. 24,
uerle 36, &c
Mat. 25, 13
Mark. 13, 32

What are wee the better to liue
long, if wee prooue not better by our
long life? Assuredlie long life dooth
not make vs better to God-ward, but
the farther from God.

³³
Luke. 21-34

² Rom. 7, 4
James, 5,
uerle, 1, &c.

Oh well were we, if wee had liued
well but one day in this worlde! Ma-
nie keepe in minde how long they
haue fauored good religion, but they
neuer thinke what fruit they haue
shewed worthie amendment of life^k.

^b Matt. 3. 8

If thou thinke it irkesome to die,
thou shalt find it more perillous and
dangerous to liue long.

Happie is that man which alwaies
thinketh of his ende, and prepareth
himselſe daile for to dieⁱ.

¹¹ corin. 4,
uerle, 16, &c

When thou seest a man to die, con-
sider by and by that thou must depart
the same way^k.

^k Heb. 9, 27
Sirach 41, 3

In the morning thinke not to liue
till night; & at night looke not to liue
til morning: and alwaies liue so cir-
cumspectlie, and be so godlie prepa-
red.

of the Imitation of Christ.

red that death may finde thee readie
whensoever he shall come.

Manie before they looke for death,
depart suddenlie ¹: for the sonne of ¹Luk. 12, 20
man will come in an houre when
men looke not for him ^m. But when ^m Luke. 12,
that houre shall come, then wilt thou ^{verse, 40}
begin to thinke otherwise of thy life ^{Matth. 24,}
past then thou hast done, and then ^{verse, 50}
wilt thou bitterlie bewaile, that euer
thou wast so sluggish, and negli- ^m Matth. 7, 22
gent ⁿ. ²³

Happie is that man which endeuo- ^{Matth. 25}
reth to seeme such in this life, as he ^{verse 41, &c}
would appeare at y^e houre of death ^o. ^o Luk 12, 37

Hee which hateth the worlde per- ^{P 1. Io. 10, 15}
fectlie ^p; and fauoureth godlines ze- ^q Reu. 3, 15
loussie ^q; and will be admonished wil- ¹⁶
linglie ^r; and endeuoreth to amende ^r Prouer. 2,
his life seriousslie ^r; and can obey his ^{verse 41, &c}
superiors gladlie ^r; and denie himself ^r Luke. 3, 3
throughlie ⁿ; and take affliction for ^{Matth. 3, 8}
Christs sake patientlie ^x, giueth most ¹⁰
notable tokens that he wil die a good ^r Tit 3, 1
man. ^{Coloss. 3, 23}
²³

Whilest thou art in health thou ^m Mar 8, 34
maiest doo manie good deedes; but ^{Luke. 9, 23}
when thou art sicke, I see not what ^x Matth. 10
thou art able to do. For in the time of ^{verse, 38}
sicknesse few amend: and they which ^{Matth. 5, 10}
defer their amendment til then, doo ¹¹
hardly ^{1. Pet. 3, 14}
^{1. Pet. 4, 14}

The first booke

hardly come into the fauour of God.

Better it is to amende, and while
 7 Gal. 6, 10 time is y to liue well, that hereafter
 2. Corin. 6, 2 thou maist liue for euer². But if thou
 2 Reu. 7, 15 forgo so good oportunitie, thou af-
 16 terwards wilt seeke it, when it is too
 17 late; and perhaps desire but an houre
 1. Cor. 2, 9 or two to repent, and they will not be
 granted.

Wherefore consider diligently both
 what perils thou shalt escape, and
 2. Pron. 14, what miseries auoid², if alwaies like
 verse. 27 a wise man thou thinke vpon thine
 ende. And indeuour so to liue in this
 worlde, that at the houre of death
 2. Psal. 23, 4 thou maist reioice rather thā feare^b.

Now, while time is, learne to die
 vnto the world, that then thou maist
 4. Rom. 6, 8 liue with Christ^c. Now, while time is
 4. 1. Iohn. 2, learne to contemne the world^d, that
 verse. 15 then without let thou maist go vnto
 Luke. 14, 26 Christ. Now while time is, beate
 33 downe thy bodie by repentance, that
 Matt. 10, 37 then thou maist haue an assured
 6. 1. Corin. 9, verie. 27 boldnes.

8. Luk. 12, 17 Ah foole, what thinkest thou to liue
 18 long, seeing thou art not sure to liue
 19 one daie^e; How manie haue bin de-
 20 ceiued and suddenlie taken out of
 40 this world^f.
 8. Eccles. 9, 12 Thou hast heard I am sure, and that
 verse, 12 often-

of the Imitation of Christ.

oftentimes, how one was killed by the sword; another drowned; another brake his necke with a fal; another as he was at meat; another at plaie, another with a knife; another of the sicknesses; another at theeeues. Thus al die^h ^{h Sirac 41, 3} (though not after one sort) and mans life passeth awaie like a shadoweⁱ ^{i Tob 8, 9}

Who after death wil helpe the, if ^{iob. 14, 2} in thy life time thou loose good oportunitie^k ^{Psal. 102, 18} Nowe, I saie, now or neuer ^{Psal. 144, 14} is the time to doo well^l, while both ^{k Luk. 16,} thou knowest not the houre of thy ^{verse 24, &c} death; and maist doo good to thy selfe ^{l 2. Cor. 26,} in time.

Nowe wile time serues, laie vp euerlastinge treasures for thy selfe in heauen^m, thinke of nothing but on ^{m March. 6,} heauenlie thingesⁿ, and care for no- ^{verse 30} thing but thy saluation. Now I saie, ^{Luk. 13. 33} while time serues, make freendes, ^{n Colof. 3, 2} which after death may receiue thee into euerlasting habitations^o.

A count thy selfe on the earth but ^{o Luk. 16, 9} a pilgrime, & stranger^p, vnto whome ^{p Hebr. 11,} the affaires of the world doo nothing ^{verse 13, &c} appertene. Get thee a quiet confidence, & lift vp thy minde vnto God^q, ^{q Colof. 3, 1} because in this worlde thou haste no continuing citie^r.

Thither direct thy praiers, and dai- ^{r Hebr. 13, 14} ^{Micah. 3, 10}

1 Psal. 31, 5 lie groanes with teares, that after
 Luke. 23, 46 death thy spirit maie go to GOD in
 Actes. 7, 59 blisse.

Chap. 24.

Of the last iudgment, and of the
 punishment for sin.

WHatsoever thou ta-
 kest in hand remember
 rhine ende ^a, and how
 thou must appeere be-
 fore a seuerer iudge, in
 whose sight nothing is hid ^b, which
 neither is pleased by reward, nor ad-
 mitteth vaine excuses; but rightlie
 and indifferenlie iudgeth al men ^c.

O fond man, and miserable wretch
 what answere wilt thou make vnto
 God, who knoweth al thy sinnes ^d,
 which oftentimes fearest euen the
 lookes of an angrie man?

Why doest thou not looke to thy
 selfe againste the daie of that iudge-
 ment, when no man shal excuse, or
 defend another ^e? for euerie man shal
 haue inough to answer for himselfe ^f
 Now maieft thou doo good, if thou
 take paine, now wil thy teares bee ac-
 cepted, if thou weepe, now may thy
 grones be hard if thou sighe ^g, and
 both pacifie God and purge thy selfe.

And

of the Imitation of Christ.

And indeede throughlie is the patient man purged, which being iniured, dooth bewaile the wickednes of the inerrer, rather than the iniurie offered to himselfe; praierh for his enemies ^h, forgiveth them from his heart ⁱ; asketh pardon speedily of others whom he hath offended ^k; is more easilie moued to pittie than to anger; offereth often violence vnto himselfe ^l; and laboreth earnestlie to bring his bodie into the subiection of the spirite ^m. And these things must not be deferred, but be done while we liue, and that with speed ⁿ. But we deceiue our selues through an inordinate desire of the flesh ^o.

That hel fire ^p, what else wil it burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shal be thy paines, and the more substance to burne thee hast thou laied together ^q. For in what things a man hath sinned, in the same he shalbe punished ^r, according to the greatnes of the offence.

There idle persons shalbe pricked with burning forkes; gluttons there shal bee tormented wth extreme hunger, and thirst ^s; there epicures and voluptuous persons for their sweete delights

^h Matt. 5, 44ⁱ Luke. 23, 34^k Act. 7, 60^l 1. Cor. 3, 13^m Math. 6, 12

14

ⁿ Mark. 11, 35^o Sirac. 8, 2^p Matt 5, 34^q 1 Matt. 11, 12^r 1 Cor. 9,

verse, 27

^s Gal. 6, 10^t Rom. 8, 12

13

^u Mat. 25, 41^v Luk. 12, 30^w Luke. 16, 12^x James, 5, 3^y Wild. 11,

verse, 12

^z Luk. 6, 34

35

The first Booke

delights shall haue burning pitche to boile them, and stinking brimstone to annoie them; the enuious there shal howle like mad dogs; and no vice but shal haue his torments. There the proud shall haue shame, and the couetous churle shall haue miserable penurie.

— To be short; one houre of paine in that place shall bee more greuous, than al^y time they had in this world to amend their manners. For there is no rest^t; cumfort there is none: here sometime their sorrow ceased and sometime they receued comfourt of their friends.

Wherefore haue a care of thy selfe whilst thou art aliue, and bewaile thy sinnes, that in the daie of that iudgment thou maist safelie reioise with Gods electⁿ.

For then shall the righteous with great boldnesse stand against such as haue vexed, and oppressed them^r.
 Then shall hee sit to iudge^r, which now is content to be iudged of men.
 Then shall the poore^r, and meeke^a triumph, when the proud shall quake on euerie side^b. Then shall they saye
 Hee was wise, which for Christ his sake seemed a foole & abiect^c. Then shall

^a Luk. 16, 25

Wisd. 3, 3

Matt. 25, 34

^a Wisd. 5, 9

Psalm. 1, 3

^r Matth. 19

verse, 28

^a Matt. 5, 3^a Luk. 14, 11

Luke. 18, 14

^b Prouer. 16

verse, 18

^c 1. Corin. 4

verse, 10

of the imitation of Christ.

shall the memorie of miserie patient-
 lie sustained be sweet^d, when in the
 meane while the wicked shal sob, and
 sigh^e. Then shall the godlye reioise
 and bee glad, but the reprobate shall
 howle and weepe^f. Then shall the af-
 flicted more triumph, than if conti-
 nually he had bin in ioy^g. Then shal
 the base apparel be glorious^h, & the
 proud attire infamous. Then shall
 the poore cottage be more commen-
 dedⁱ, than is the gilded palace pray-
 sed. Then shall constant patience
 more preuaile^k than al the power of
 the world. Simple obedience shall
 more bee commended then, than all
 the subiltie of man^l. Then shall a
 cleere and good conscience more re-
 ioise a man^m, than profound skill in
 philosophie. The contempt of riches
 shal do more good thenⁿ, than al the
 riches in the world. Then shal a zea-
 lous praier bring more delight^o,
 than euer did fine cates. Thy silence
 kept in thy life time shal more cheere
 thy hart at that time^p, than long bab-
 ling^q. Good workes then shall bee
 more respected^r, than copie of sweet
 words. And then shal thy paines ta-
 ken to reforme thy manners more
 delight^r, than could all the pleasure

^d Psa. 126, 5

Esa. 25, 8

^e Reu. 21, 8^f Ma. 25, 46

Iohn. 5, 39

Daniel. 12, 2

^g Roman. 8,

verse, 18

^h 2. Cor. 5, 2ⁱ 2. Pet. 1, 13

14

^j 1. Corin. 5, 2^k Esa. 30, 18

Luke, 21, 19

^l Esa. 39, 16^m 1 Cor. 1, 30ⁿ Esa. 33

verse, 14

15

^o Matt. 5, 3^p Sirac. 35

verse, 13. &c

^q Psa. 30, 15^r Matt. 6, 5

6

7

^s Roman. 2

verse, 10

^t Prover. 11,

verse, 3. &c.

in

The first Booke.

Wisd. 5, 8 in the world ^c.

Wherefore learne in this life to
 Rom. 8, 18 suffer smal things ^a, that in the world

35 to come thou maist escape great, and
 greuous dangers. Tria first in thy
 life time what thou canst suffer after
 thou art dead. And if thou canst not
 endure but light things in compari-
 son now, how wilt thou beare after-
 ward euerlasting torments? And if
 now so little paine can make thee im-
 patient, what wilt the fire of hel doo?
 For persuaide thy selfe thou canst not
 bee twise happie, that is, enioy the
 pleasure in this life ², and reigne too
 with Christ in the worlde to come.
 Now suppose thou hast liued hither-
 to in perpetual honour and pleasure,
 what good woulde these things doe
 thee, if thou shouldest die out of

Lu 16, 25 hand ³.

Seest thou not how al things are

Eccle. 1, 2 vaine ², saue onelie to loue and to
 Eccle. 12, 8 serue God ².

2. Pet. 1, 10. For he which loueth God with al
 his heart, feareth neither death nor

Rom. 8, 38 paine, nor iudgement, nor damna-
 39 tion ^b. For perfect loue maketh a

1. Io. 4, 17 man with boldnes to appeere afore
 18

Rom. 6, 1 God ^c. But maruell it is not, though
 14 he which delighteth as yet in sinne ^d

doo

of the Imitation of Christ.

do both feare death, and the daie of iudgment.

Notwithstanding, if the loue of GOD cannot allure thee vnto godlines, yet let the feare of hel fire driue thee from wickednes. But if neither the loue of God, nor the feare of hel cannot better thee one ior, then look not to stande in a good thinge long, but quicklie to fal into the snares of satan.

Pro. 14, 17
Luke. 3.
verse, 7, &c.

Chap. 24.

25.

That we must earnestlie endeuor to amend our liues.



BE thou zealous, and earnest in the seruice of God: consider with thy selfe wherefore thou wast made, and wherefore thou hast renounced the world euen to liue to God^a, and to be come a good man^b.

Therefore indeuor thou zeloufflic to goe forward. For yet a little while and thou shalt haue a rewarde of thy labours, and neither feare nor sorow shall be about thee^c.

^a Roma. 7, 4
^b Eph. 2, 10

^c Esai. 35, 8
Reuel. 7, 17
Reuel. 21, 4
Matthe. 5, 4
^d Rom. 8, 18

Labor but a while longer, & thou shalt find great, yea euerlasting rest^d.

If

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If thou continue faithfull, and diligente vnto the ende^e, God wil thew
himselfe faithfull, and bountifull in re-
warding^e.

Hope wel to win the garland^e, but
shun securitie^b, both to auoid weari-
nes, and pride.

A certeine man tossed betweene
hope and feare, on a daie in his prai-
ers Vttered these words; Oh if I knew
certainely that I should perceuere; &
forthwith hee seemed to heare these
heauenlie words in his minde: What
if thou knewest as much; wouldest
thou continue in the course thou hast
taken? wel go to; Do that which thou
wouldest do, & doubt not to perseuere.
With which comfortable words bee-
ing encouraged, hee straitwaie com-
mitted himselfe to the wil of God; &
from thenceforth neither wauered
anie more in mind, nor labored curi-
ously what might become of him, but
bent himselfe wholie to dō that was
agreeable to the wil of Godⁱ, & most
necesarie for this going forward, and
continuing in the race of vertue.

Trust thou in the Lord, and dō
good (saith the prophet^k) so thou
shalt dwel in the land, and be fed as-
suredlie.

of the Imitation of Christ.

One thing there is that withdraw-
eth manie men from proceeding in
virtue, and earnest amendment of
their manners, and that is the horri-
ble hardnes, and the painefulnes to
subdue our selues¹.

But who profit more than others
in wel doing; Not they whom such
things dismaye, but they which ende-
uour valiantlie to overcome those
counterbuffs^m. For the more a man
ouercommeth, & by Gods assistance
subdueth himselfeⁿ, the more he go-
eth forward, and commeth the more
into the fauor of God.

How bee it all men haue not like
power to ouercome, and to mortifie
themselues. Yet this I saie; he which
hath lesse abilitie, if he vse diligence
in this point, shall more preuaile^o,
than another which is slouthfull,
though perhaps otherwise hee seeme
vertuous^p.

Nowe there bee two things, that
make much to a mans amendment,
namelie, to withdraw our selues vio-
lentlie from such things, wherevn-
to by our wicked nature we are incli-
ned^q; and to bend our selues wholie
to the attaining of that good, which
wee stande in neede of^r. Also those

things

1 Matth. 19,
verse 21, &c
Mark. e 10,
verse 21, &c
Luke. 18,
verse. 22, &c
^m Ps. 27, 14
2. Tim. 2, 1
ⁿ 2. Pet. 3, 9

o Matt. 19
vers. 28. &c
Luke 18, 13
p Matth. 19
verse, 20
Luke. 18, 12
12
21

q Mat. 11, 12
r Ps 37. 3-4

The first booke

things are especiallie to bee taken heed of, and auoided, which we commonly mislike, or condemne in other

f Matth. 7, 3 men^r.

Ro
ve mans. 2. Take profite of euery thing. If thou hearest, or seest examples of virtue, rse, 1, &c. folow them; if of wickednes, auoide 2. cor. 11, 3¹ them. As thou priest into other mens^r Matth. 7, 4 manners, so do others into thine^r.

Oh what a ioyfull and comfortable thing is it, to see professors of Christianitie, followers of Christes doctrine^r 1. Againe, what a lamentable, and greuous thing is it, that such 2. as would be counted Gospellers, liue 1. Tim. 1, 3 as loose, and contrarie to their calling;

How hurtful is it to alter the purpose of thy profession, and to incline to those things which are not commanded thee^r;

1. Tim. 4, 2 Remember thy profession, and al-
verse, 1, &c waies haue in mind Christ which was
1. Tim. 5, 13 crucified^r; when thou seest his life,
Colos. 2, 20 be ashamed of thy selfe, that hast so
y Gala. 6, 14 long a while professed Christianitie,
1. Cor. 1, 23 and yet so little if anie whit folowed
2. 1. cor. 11, 1 the example of Christ.^r
1. Peter 2, 9

21 He which attentiuely, and care-
fullie thinketh vpon the life & death
of Iesus, shal finde sufficiencie of all
necessarie,

of the Imitation of Christ.

necessarie, and profitable things in the same; neither shall hee neede to seeke anie better thing without Iesus ^a.

If Iesus crucified came into our minds; quicklie and sufficientlie learned we should proue ^b.

The delight of a Christian is in the Law of the Lord ^c; and therein dooth hee exercise himselfe: but if hee once waxe negligent, and luke-warme ^d, then miseries come which oppresse him, and troubles that vex him, because hee is void of inward consolation, and forbidden to seeke anie outward comfort ^e.

And doubtlesse, hee which passeth the boundes of Christs doctrine, is greatly subiect to a greivous destruction ^f, and he that loueth a loose and secure life, is neuer in quiet ^g, for some thing euermore displeaseth him.

Rather folow the straight and vertuous life ^h of the Apostles, and Disciples of Christ ⁱ, and in so dooing doubt thou not, but that God of his wonted mercy wil giue thee strength to doe well. This is the way to be full of hope and strength, this is the way, euen the heauenlie way so to proceed,

^a Roman. 8,
verse, 1, &c
coloss. 2. 12

13

14

^b 2. corin. 3
verse, 1, &c

^c Psal. m. 1, 2
^d 1. Iohn. 5, 2

^e Reu. 3, 15
36

^f Esai. 57,
verse, 3, &c

^g Prou. 1, 24
35

^h Esai. 57, 20
31

ⁱ Matt. 7, 13
14

^j 1. cor. 4, 1, 1
1. Thes. 1. 6

7
1. Thes. 3
verse 14

2. Thes. 3, 9
Hebr. 13, 7

The first booke

k Psal. 56, 4 ceede, that thou maiest despise all
ver. 30 & 31 worldly things^k.

1 Psal. 34, 1 And would to God we had no let,
2 but that wee might praise God euen

m Psal. 119, 5 with hart and mouth^l, and keepe his

n Colos. 3, 2 commandements^m. Would to God

o Psal. 86, 7 wee were quite rid from all worldlie
Psal. 30, 7 busines, and set our affections on

Psal. 36, 11 heauenlie thingsⁿ. For when man is

Roma 8, 38 come to that point, that he careth for
39 no worldlie comfort^o, then begin-

p Psal. 30, 7 neth he to tast the sweetnes of God;
8 to take al things in good part, howso-

q Psal. 37, 3 euer they fall out; to be neither ouer
4 iocond in prosperitie, nor too pensue

r Ro. 11, 36 in aduersitie^p; but euermore confi-

s 1. Cor. 8, 6 dently to hope in God^q, who is all

t 1. cor. 13, 6 in al^r, to whom nothing dieth, but all

u Psal. 104, 1 things liue, and continuallie obeie at

v Sira. 7, 36 his becke^s.

w Eph. 5, 15 Alwaies remember the end^t, and

x Galat. 6, 16 thinke that time lost will neuer come

y Rom. 12, 6 againe.

z 2. cor. 11, 23 Without care, and diligence thou

1 Luke. 9, 61 shalt neuer attaine to godlinesse^x. If

2 John 5, 14 thou waxe faint, thou shalt euerie

3 1. Peter 2, 1 day be worse and worse^y: but go thou

4 verse 12, & c zealously forward^z, and thou shalt

5 2. Mat. 25, 10 find both great peace and pleasure in

6 vers. 31, & c 12 thy well doing, both because God fa-

7 1. Pe. 3, 10, 11 uoreth thee, & thou fauorest vertue.

8 Psal. 34, 12 An

An earnest and zealous man is prepared vnto allthings ^a. It is more ^{a Rom. 8, 35} painefull to resist vices and perturbations of the minde, than to sweat againe with bodily labour: and hee ³⁸ which in time taketh no heede of small sinnes, by little and little falleth into great offences ^b. ³⁹ ^{Ephes. 6, 12}

Thou shalt euermore be merry at night, if thou hast behaued thy selfe godlie in the day. ^{b James. 1, verse, 13} ¹⁴

Watch for thy selfe ^c; stir vp, and admonish thy selfe; whatsoeuer becommeth of others, haue a regard to thy selfe ^d; For so doest thou profit, as thou offest ^e violence vnto thy selfe. ^{c 1. cor. 16, verse, 13} ^{d 1. Tim. 6 verse. 11, 12} ^{e Mat. 23, 12}

*Thus endeth the first
Booke.*



The second Booke of the Imitation of Christ.

Chap. i.

Of the inward life of man.



He kingdome of
GOD is within, saith
Christ ^a.

Turne thee vnto
the Lorde with all
thine heart, hauing

forfaken this wretched worlde, and
thou shalt find rest for thy soule ^b.

Learne to contemne outward
things ^c, and to addict thy selfe to spi-
rituall; so shalt thou perceiue the
kingdome of God to come into thee.

For the kingdome of God is righte-
ousnesse and peace, and ioy in the ho-
lie Ghost ^d, which the wicked enioy
not ^e.

Christ wil come vnto thee, & com-
fort thee ^f, if thou make a fit resting
place for him within thee. For all his
glorie, and beautie is within ^g; there
dooth he gladlie abide.

With the inner man dooth hee of-
tentimes

^a Luk. 17, 21

^b Psalm. 4, 8

Psalm. 15, 1

Matth. 11, 29

^c Luke. 17

verie, 20

21

^d Ro. 14, 17

^e Esai. 57, 21

^f Iob. 14, 23

^g Psa. 45, 13

of the Imitation of Christ.

tentimes walke; and reason sweetlie
and delight himsele pleasantlie; and
agree notable; and familiarlie con-
tinue ^h.

Go to now, O faithful soule, pre-
pare thine hart for this bridegroomⁱ,
that he may come vnto thee, & dwel
within thee. For thus he saith ^h, If anie
man loue me, he wil keepe my word,
and my father wil loue him, and wee
wil come vnto him, and wil dwel with
him.

Wherefore keepe out others, and
let Christ haue roome: if thou hast
him, thou hast enough ^l. For hee wil
haue a care of thee, and so faithfully
ouersee al thine affaires, that to put
any confidence in man thou shalt not
need ^m.

For men quicklie are changed, and
speedilie depart ⁿ: but Christ abideth
for euer ^o; and continueth by his vn-
to the end ^p. Neither set any great af-
fiance on mortal and fraile man, al-
beit he be deere vnto thee, and maie
doe thee good ^q; and if sometime he
gainesaie, and trouble thee, be not o-
uerpensue.

They which take thy part to daie,
tomorrow may be thine enemies, and
afterward thy friends: for they change
many

^h Prouer. 8
vers. 32, &c
Sal. songs. 5
verse, 4
1. cor. 21, 2
^k Ioh. 14, 23

^l Rom. 8, 17
Philip. 3, 8.

^m Psal. 37, 3

34
39
Hebru. 13, 6

ⁿ Psal. 62, 9

Psal. 39, 11,

Psal. 116, 10

11

^o Heb. 13, 8

^p Mat. 28, 20

^q Psal. 118, 8

The second booke

manie times like the wind.

¹1. Pet. 5, 7 But put thy confidence in y^e Lord^e,
²Psal. 43, 5 and see thou serue and loue him^e the
³Matth. 22 will handle thy cause right well, and
⁴verse. 37 set it in good order^e.

⁵Mark. 13, 29 Heere thou hast no conuining ci-
⁶tie^u, and whersoeuer thou goest, thou
⁷art a stranger, and pilgrim^e, neuer
⁸finding rest till thou art fast ioyned
⁹unto Christ^e.

¹⁰Why doeest thou here gaze about,
¹¹seeing this is not the place of thine a-
¹²bode? In heauen should be thy con-
¹³uersation^e, as for earthly things thou
¹⁴shouldest behold them onelie to see
¹⁵how they passe away^e, and thou with
¹⁶them^b. So looke vpo them, that thou
¹⁷loue them not^e, least thou perish be-
¹⁸ing taken with vaine delight.

¹⁹Cast thy cogitations vpon the most
²⁰hie God^d; & pray vnto Christ with-
²¹out ceasing^e.

²²If thou canst not meditate on deepe
²³and heauenly mysteries, rest thy selfe
²⁴in the paines of Christ, and abide wil-
²⁵lingly in his wounds^e. Run thou zea-
²⁶louslie vnto those healthful wounds,
²⁷and stripes of Christ, and thou shalt
²⁸find a great comfort in aduersitie, yea
²⁹thou shalt not set a rush by the repro-
³⁰ches of men, but take all slanders

of the Imitation of Christ.

in good part 8.

Christ himselfe was dispised of men in this worlde ^h; yea at great extremitie his verie friends forlooke him and fled ⁱ. Christ himselfe suffered, and was contemned ^k; and wilt thou complaine? Christ himselfe had aduersaries, & backbiters ^l; and wouldest thou haue no enemies, nor be ill spoken of?

How shal thy patience be crowned, if thou sustaine no aduersitie ^m? And if thou wilt not be contrariet in anie thing, how wilt thou be the freend of Christ ⁿ? But make thou an account to suffer tribulation both with Christ ^o, and for Christ ^p, if thou desire to reigne with Christ ^q.

Oh haddest thou but once entred into the secret closet of Iesus, and felt but euen a verie little of the heat of his loue, thou wouldest not onelie make no account there of prosperitie, or aduersitie in this worlde ^r, but also euen reioise when thou art defamed ^s; For the loue of Christ makes a man euen to despise himselfe ^t.

I saie the true spirituall man, which is voide of inordinate desires, and loueth Iesus vnfeinedlie, can bothe turne himselfe freelie vnto God, and

F. 1.

rauisht

1. Pet. 2. 19

20

1. Peter. 3. 9,

14

h Psalm. 22. 6

Matt. 27. 31

Iohn 15. 18

19

20

Hebru. 12. 2

3

i Mat. 26. 56

70

72

k Esai. 53

vers. 3, & c

Luke. 18. 5

1. 2. Pet. 2. 23

24

m 2. Tim. 2. 3

4

5

n Ioh. 15. 13

14

10

o Rom. 8. 17

p 1. Pet. 4. 14

q 2. Tim. 2. 3

verse. 11

12

r Luk. 5. 13

Luke. 9. 23

s Acts 5. 41

t Romans. 8

vers. 3, 5, & c

Philip. 3. 8

The second booke

rauisht in spirite aboue himselfe

Phil. 3, 20 quietlie enioy him^a.

Hee to whome all things seeme as they are indeede, not as they are esteemed in the vaine opinion of man, is doubtlesse a wise man, and rather taught of God^x, then of men.

2 Esa. 54, 13

John. 6, 65,

Hee that hath learned to abide within, and to make small account of outwarde things; neither seeketh

1 Tim. 2, 8

2 Galat. 6, 9

1 Thes. 3, 10

a place^y, nor expecteth leisure to exercise himselfe in godlines^z. The inward man can quicklie cal himselfe home, inasmuch as he neuer is altogether abroad. Neither outward labor can let him, nor necessarie busines staie him for a time: but as euerie thing falleth out, so dooth hee applye himselfe^a.

1 Rom. 8, 38

39

Hee that is wel prepared, and reformed inwardly, is nothing troubled with the wonderful and peruerse behauiour of the worlde^b. Looke howe greatlie a man draweth busines vnto himselfe, so much is he hindered, and distracted.

1 Psal. 56, 4

1. corin. 4, 3

Wert thou wel settled, and throughlie purged, al things would be for thy good, and profit^c. But for that thou art not plainlie dead vnto thy self^d, nor separated wholie from earthly things

1 Rom 8, 28

1. Pet. 2, 1

2

3

Coloss. 3, 3

of the Imitation of Christ.

things, manie things displease, and trouble thee oftentimes.

Nothing doth so defile, and snarle the mind of man, as the impure desire of earthlie things ^c.

^c Titu. 2, 13

Wherefore if thou wilt despise the consolation which this worlde dooth minister ^c, thou shalt more easily both behold celestial things, and inwardly reioise.

^f 1. Ioh. 2, 15

Chap. 2.

Of patience, and humilitie, two virtues necessarie to be in a Christian.



CARE not greatlie who is on thy side, or a- gaing thee ^a, but care to please God in all thy dooings, and to haue a good conscience, so will God defende thee right well. And whom he defendeth none can hurt ^b.

^a Psal. 36, 4

² cor. 1, 12

^b Rom. 8, 13

If thou hast learned to holde thy peace, and to be patient ^c, doubt thou not but God wil aid thee from aboue. Hee knoweth when to deliuer thee ^d; therefore oughtest thou to commit thy selfe to his pleasure.

^c Psal. 27, 14

^d 1. Pet. 2, 9

It is God that aideth ^e, and deliuereth man from shame, and rebuke,

^e Psal. 131, 3

f. 2.

It

The second booke

It is manie times good, to bring vs more and more downe, to haue our vices knowne, and reprehended of others ⁱ.

¹Ps. 119, 67

71

When a man humbleth himselfe for his offences, hee easilie pacifieth such as are offended, and with small adoo commeth into fauor againe.

²Psal. 34, 18

³Iam. 4, 6

¹1. Pet. 5, 9

Prou. 22, 4

⁴Luk. 10, 31

¹Isai. 66, 2.

The humble man dooth God protect, and saue ²; to the humble hee humbleth himselfe: yea the humble hath manie things at his hands ³; the humble hee exalteth vnto glorie ¹. and to the humble he both reuealeth his secrets ⁴, and offereth himselfe ¹.

The humble man, bee hee neuer so much iniuried, or backbited, is alwaies quiet in minde because he trusteth in God not in the world ^m.

^mPsal. 3, 34

Thinke not to come forward in religion any whir, vnlesse thou thinke thy selfe inferior vnto al ⁿ.

^aIam. 4, 6

Chap. 3.

That we ought to be at peace both with our selues and with al men.

^aPsal. 51, 13

13

^bMatt. 5, 9



BE first of al at peace with thy selfe ^a: and then shalt thou pacifie others ^b.

A quiet man dooth more

of the Imitation of Christ.

more good then a learned.

The contentious construeth a good thing on the ill part, and harke-
neth vnto euill ^c: but a good, and ^c Prou. 17, 4
quiet man turneth all things to the ^d Pro. 15, 18
best ^d. The quiet man conceiueth si-
nisterlie of no man ^e, but the vnqui-
et and suspicious, will neither be qui-
et himselie, nor suffer others to be at
rest; hee both speaketh that manie
times which he ought not, and dooth
not that which he should; hee consi-
dereth what is another mans dueie,
and neglecteth his owne ^f.

^f Ioh. 21, 22
22

Wherefore doo first thine owne
dueie: and then looke that another
man doo his ^g.

^g Matt. 7, 5

Thou hast the tricke how to color
and excuse thine owne deeds ^h, yet ^h Rom. 2, 1
wilt thou not alow the excuses of an-
other. But reason would, thou shoul-
dest excuse another, and accuse thy
selfe ⁱ. If thou wouldest bee borne
withal, beare thou with another, and
see how far thou art as yet from true
patience and charitie, which fretteth
and is offended with none but with it
selfe ^k.

ⁱ Pro. 10, 12
Prou. 17, 9
1. Pet. 4, 8

^k 1. cor. 13
verse, 4

To dwel with good, and quiet men
it is no hard matter, for al men natu-
rallie doo like thereof, and euery man
desireth

The second booke

desireth quietnesse, and loue, such a
 1st Matt. 4, 6 gaine as loue them¹. But to liue qui-
 47 etlie with crabbed, and frowarde fel-
 lowes, with enemies and ill conditio-
 ned men, is doubtlesse the part of a
 man indeed deseruing commenda-
 2nd Mah. 5 44 tion^m.

45 Some are at peace both with them-
 selues, and with othersⁿ; some will
 3rd Roman. 12 neither be quiet themselues, nor suf-
 verse. 18, &c fer others^o; these are ill to them-
 4th Pro. 6, 19 selues, but worse to others. Again
 Rom. 3, 17 some both keepe themselues in cha-
 5th Pro 3, 20 ritie^p, and studie to bring others vnto
 6th Mat 5, 10 concord^q.

And yet all the peace which wee
 haue in this miserable life dooth ra-
 7th Luk. 27, 19 ther consist in patient suffering^r, than
 in not feeling aduersitie.

The more a man knoweth how to
 8th Matt. 6, 38 suffer miseries, the more quietnesse
 39 dooth he enioy, and such a man is a
 9th Rom. 8, 37 victorious conquerour of him-
 10th Ioh. 15, 13 selfe^s; a lord of the world^t;
 11th Rom. 8, 37 a friend of Christ^u;
 32 and an heire of
 12th Matt. 5, 10 heauen^v.

Chap. 4.

Of purenes in minde, and plainnes
in meaning.



AN is caried ouer
earthlie thinges with
two wings, to wit with
plainnesse ^a, and pure-
nes ^b. Plainnesse is of

^a Matt. 6, 16^b Matt. 6, 12^c corin. 1, 13

meaning, purenes is of the mind; that
mindeth God, this apprehendeth,
and tasteth what he is ^c.

^c Math. 5, 8^d Psalm 24, 4

No good action shal hinder thee, if
thy minde be free from al inordinate
affections ^d.

^e Matt. 6, 22

23

If thou onelie seeke, and minde to
please God, and to profit other, thou
shalt enioy the freedome of mind ^e.

^f Psalm. 1, 3

3

Were thy mind vpright, the whole
worlde were nought vnto thee but
euen a glasse to frame thy life, and a
booke of godlie instructions ^f. For
nothing is there so smal, & vile, but it
reprenteth the goodnes of God ^g.

^g Psalm 27, 14^h Rom. 1, 19

20

ⁱ Psalm. 8, 9^j Psalm. 19, 1^k Matt. 6, 22

And if thy minde were good, and
pure, thou shouldest easilie behold,
and wel perceiue al things ^h.

For a pure mind penetrateth both
into heauen ⁱ, and hel: and as a mans
mind is, so doth he iudge of things ^k.

^l Matt. 5, 8^m Matt. 6, 23

If there be any ioy, the man which
f. 4. hath

The second booke

hath a pure heart dooth enioie the
 1 Pſal. 51, 10 ſame ^l; and if there be anie ſorrowe,
 6 and miſerie, he hath it which hath a
 21 Eſa. 57, 20 guiltie conſcience ^m.

21 Eſai. 48, 22 As fire taketh awaie the ruſt from
 iron, and maketh it bright: ſo doth re-
 pentance wipe awaie wickednes, and
 29 Deu. 4, 29 maketh of a ſinner a new man ⁿ.

30 A man that is but warme in godli-
 31 nes, ſleeth euen the leaſt paines, and
 19 Pro. 19, 5 ſeeketh outwarde comfort ^o; but
 24 would hee once earneſtly begin to
 ſubdue himſelfe, and ſtoutly take the
 readie way to a vertuous life, doub-
 les thoſe things which at the firſt hee
 counted grieuous, will ſeeme light,
 and eaſie ^p.

7 Matth. 11
 verſe, 29
 30

Chap. 5.

X Of the conſideration of a
 mans ſelfe.

2 Prou. 3, 5
 Luke 18, 11
 2 Corin. 1, 9



We ought not over-
 much to truſt vnto our
 ſelues ^a: for manie
 times wee lacke both
 grace and wil.

Smal is the iudgement which wee
 1 Iohn. 1, 9 haue ^b, and thar alſo wee may eaſily
 8 Matt. 25, 8 forgo by negligence ^c.

And yet, ſo blind are wee, manie
 times we perceiue not ſo much: and
 manie

of the Imitation of Christ

manie times when we sinne, wee excuse our wickednes; yea, and through a blinde affection, suppose it to bee zeale which is worst of al^d.

d 1. cor. 3, 14

Wee reprehende others for small thinges; and ouerpasse great offenses in our selues^e. We can quicklie see when wee are inguried, and wil not easilie put vp wrong: but how we iniurie others our selues wee neuer cal into mind.

e Matt. 7, 4

Affuredlie woulde a man rightlie and wiselie consider his owne dooings^f, he should find no cause why to condemne another.

f Matth. 18
verse. 32

The godlie man hath a greater care of himselfe, than of anye thing beside, and he which looketh to himselfe diligentlie, wil speake but little of another.

33
Luke. 7, 37
38
39

Looke not to prooue godlie, and religious, vnles thou bridle thy tooong from talking of others, and haue a through insight into thy selfe^g.

g 1. cor. 11

If thou giue the mind wholie to knowe thy selfe, and to doo the wil of God, no outward thinge shal mooue, or trouble thee^h.

verse. 28

31

2. Cor. 7, 5

h Philip. 3, 7

8

Where art thou while thou art not with thy selfe? or when thou hast ouerpast al thinges, what art thou the

2. cor. 4, 16

f. 5.

better

The second booke

1 Mat. 16, 26 better, if thou neglecte thy selfe
 Marke. 8, 36 Thou must of necessitie neglect also
 Luke. 9, 25 ther things, and think hereof, if thou
 Iohn. 12, 25 mind to attaine vnto peace, and qui-
 & Matt. 6, 15 etnesse: yea, thou shalt mightelie in-
 Luke. 12, 22 crease, if thou cast of worldly cares;
 Philip. 4, 6 & contrariwise as greatlie decrease,
 1 Tim. 6, 8 if thou make anie account of earthlie
 9 things.
 10

1 Peter. 5, 7 Count nothing woonderful, no-
 1 Iohn. 4, 2, thing excellent, nothing gratful, no-
 verse, 15 thing acceptable: but either God or
 16 that which is of God: as for world-
 17 lie pleasure deeme it but vaine.
 1 Iohn. 4, 31

1 I. corin. 7 The soule which loueth GOD, in
 verse, 30 respect of GOD, contemneth al
 31 things. God alone which is eter-
 1 Iohn. 1, 15 nal, infinite, and incomprehen-
 17 sible, is the comfort of the soule, and
 Phil. 3, 7 the true ioy of the hart.
 8

1 Tim. 1, 3
 verse, 17

1 Iob 11, 7.

1 I. Kings, 8,

verse 27

1 Iohn, 4, 16

Sirach, 1, 11

12

2 Cor. 12, 1

1 Prou. 15

verse 15

Chap. 6.

The ioye of a good conscience.



The glorie of a good
 man consisteth in the
 estimation of a good
 conscience.

If thy conscience be
 good, thou hast a continual.

A man that hath a good conscience
 endu-

of the Imitation of Christ.

endureth much^c, yea, reioiseth in aduerſitie^d: but a wicked man is euer more timorous^e, and vnquiet^f.

Sweet wil be thy ſleepe, if thy conscience accuse thee not^g.

Reioice not, but in well dooing^h.

Wicked men at no time reioiſe in deed, neither feele the peace of a godlie mind: for, as ſaith the Lord i, There is no peace vnto the wicked. And though they ſay they liue in peace, & can neuer be moleſted with aduerſitie, nor iniuried by man; beleeue them not. For ſuddenly ſhall the heauie diſpleaſure of God ſo fall vpon them^k, that both their dooings ſhal come to naught, and themſelues vtterlie conſume away.

For a godly man to reioiſe in tribulation is no hard thing^l: and ſo to reioiſe, is to reioiſe in Gods fathers lie care.

Vaine is the praiſe which^m either aſcribed, or receiued of menⁿ. The praiſe of the righteous is in their conscience^o, not in the tooſe of men. The righteous reioiſe of God, in God^p, and in the trueth^q.

He that ſeeketh for true, and eternall glorie, contemneth worldlie praiſe^r, but he that either couereth,

^c Roman. 8
verſ. 53, & 54.

^d Iames, 1
ve. ſe. 2. & c

^e Gene. 3, 8
^f Gene. 4, 5

^g 6
Eſai. 57, 30

^h 21
Pſalm. 3, 5

ⁱ 1. Co. 13, 6
Eſai. 48, 22

^j Eſai. 37, 21

^k Rom. 1, 28
Roman. 2, 8

^l 9
1. Theſ. 5, 3

^m 1 Rom. 5, 2
3

ⁿ 2. Cor. 12, 10
Galat. 6, 14

^o Iames. 1, 2
Ioh. 5, 14

^p 44
Iohn. 12, 43

^q 2. Co. 1, 12
Pſalm. 9, 2

^r 14
Jerem. 9, 34

^s 1. Cor. 1, 31
2. Cor. 10, 17

^t P 1. cor. 8, 3
verſe, 6

^u 1 Ioh. 3, 54
Galat. 6, 14

The second booke

or doth not contemne temporall, hee
 1 Ioh. 12, 43 doubtlesse waith but little coelestial
 glorie.

Great quietnes hath he that careth
 1 1. Cor. 4, 3 neither for praise; nor dispraise. And
 he is wel content and quiet whatsoe-
 uer his conditions bee, which hath a
 1 2. Cor. 1, 12 cleere conscience.

If thou beest praised, thou art not
 the better; nor the worser, if thou arte
 dispraised: what thou art, thou arte;
 and greater thou art not, than GOD
 accounteth thee to be.

1 1. Sam., 10
 verse, 7 Consider what thou art within, and
 waie not what thou art thought to be
 3 1. Cor. 4, 3 abroad.

Man beholdeth the countenance,
 7 1. Chr., 28 but God the hart: and man iudgeth
 verse, 9 of the deeds, but God of the minde,
 Psalme. 7, 9 and intent.

Jerem. 11, 20 Euermore to do wel, and to count
 Iere. 17, 10 baselie of a mans owne selfe, is a
 Iere 20, 12 singular token of a modest minde. So
 Roma 8, 27 is it an argument of a rare integritie,
 2. Roman. 12
 verse 10 and faith, to contemne the comfort of
 worldlie things.

Hee that seeketh no recorde else-
 3 Iob. 5, 34 where, hath doubtlesse wholie ad-
 41 dicted himselfe to the seruice of God,
 1 1. Cor. 10 For he that praieth himselfe; sayth
 verse, 18 Paule, is not alowed, but he whome
 the

of the Imitation of Christ.

the Lord praiseth.

To deale with God in mind^c, and neuer to be moued outwardlye with anie peturbation, is the propertie of him that is a spirituall man.

e Psal. 16, 7

8

Acts, 2, 26

9

46

47

Chap. 7.

*That our Saniour Christ is to be loued
aboue all thinges.*



Blessed is hee which knoweth what it is to loue Iesus, and for his cause to contemne all thinges^a.

a Mar. 8, 34

35

Luke. 9, 23

24

b Matth. 10,

verse, 37

Luke. 14, 26

For loues sake euen the beloued must be left: in as much as Iesus will be loued aboue all things^b.

The loue of earthlie things is deceitfull and fraile: but the loue of Iesus dooth endure and continue. He which loueth worldly thinges, shall perish therewithall^c: but he that imbraceth Iesus abideth euer^d.

c 1. Ioh. 2, 17

d Ioh. 3, 16

e Mat. 28, 10

Ioh. 14, 16

f Iohn. 6, 37

38

39

40

Loue him & re teine his good will, which when al things vade awaie, wil neuer forsake thee^e, nor suffer thee to perish^f.

Wil thou, nil thou, one daye thou must leave this worlde^g: and therefore sticke to Christ both in life, and death

g Iob. 14, 5

Psalm. 39, 5

The second booke

^h Roma. 14. death¹, commit thee vnto him which
 verſe. 8, &c alone can helpe thee when all things
^{Philip. 1, 31} faile.
^{Reuel 14, 13}

This thy friend is of that nature,
 that he will onelic be loued, he alone
 claimeth thy mind for himſelfe, and
 hee alone wil ſit there like a King in
 his throne.

^{i Luke. 9, 24} Therefore haue thou no ſelowſhip
^{Luke. 19, 8} with earthly things¹, and Ieſus glad-
 lie will abide with thee.

⁹ Thou ſhalt finde that wel-nigh loſt,
 whatſoeuer is ſpent vpon any beſides
 Ieſus.

Neither truſt nor ſtaie vpon a wa-
^{2 King. 18} uering reed^k. For all fleſh is graſſe,
^{verſe, 21} and all the grace thereof is as the
^{Eſai. 36, 6} floure of the field^l.
^{1 Eſai. 40, 6}

^{m Iere. 17, 5} If thou truſt in man^m thou ſhalte
 eaſilie be deceiued: yea, if thou ſeeke
 comforte, and profit by anye other
^{2 Phil. 3, 7} thing, thou ſhalt ſuſteine great loſſeⁿ.

If thou ſeeke Ieſus in all things
 thou ſhalt find Ieſus; but if thou ſeeke
 thy ſelfe, thou ſhalt find thy ſelfe, but

^{o Matth. 10} to thy damnation^o.

^{verſ, 37, &c} For whoſoeuer ſeeketh not Ieſus,
^{Matth. 16,} dooth more hurte himſelfe, than all
^{verſe. 24, &c} the worlde again, and his eni-
^{Iohn. 1 2, 15} mies beſides can
 doo.

Chap. 8.

Of the familiaritie with Iesus.



While Iesus is present
all things go well, and
seeme comfortable: but
when hee is absent, no-
thing is sweete^a. If Ie-
sus speake not in the mind of man,
little good can worldlie comfort doo
him: but spake hee but a word, and
great ioy shal hee feelee^b. So Mary
~~Margarete~~ arose quicklie from the
place where she wept^c, as soone as
she heard by Martha that the maister
was come, and called for hir. Happie
is the houre wherein Iesus calleth
from teares vnto the ioye of the spi-
rit^d.

^a Iohn. 16, 6^b Ioh. 16, 22^c Ioh. 11, 16
28^d Ioh. 16, 22

How hard, and drie art thou with-
out Iesus^e? How vaine and, foolish if
thou desire any thing without Iesus;
Greater shalbee thy losse if thou doo
so, than if thou shouldest leese the
whole worlde^f. For what can the
world doo without Iesus^g;

^e Ioh 15, 6^f Philip. 3, 8^g Iohn. 2, 17

Matth. 16, 6

8 Mat. 16, 28

Iohn. 17, 2

^h Psal. 27, 1

Iohn. 14, 6

To bee without Iesus is a bitter
death: but to abide with him, is euen
pleasant life^h;

If Christ be with thee, what eni-
mie

The second Booke

i Rom. 8. 31 mic can hurt¹?

38 He which findeth Iesus, findeth a

John. 10. 20 good treasure, or rather the cheefest

k Colof. 2. 3 felicitie^k: hee which leeseeth Iesus

3 leeseeth too much. What saide I too

much? He leeseeth more, than if hee

i Mar. 8. 36 lost the whole world¹.

He that liueth without Iesus, is

m Matth. 19 most miserableⁿ: but he whome Iesus

verse 11, & c fauoreth, is for riches most welthieⁿ.

n Iohn. 17. 3 To liue with Iesus, is great cun-

3 ning: and to know how to keepe him

o Ioh. 8. 31 is most singular wildomeⁿ.

p Matth. 11 Be thou meeke, and lowlie^p, and

verse, 29 Iesus wil come to thee. Yea be thou

godlie and quiet, and Iesus wil abide

q Iohn. 14. with thee^q.

verse. 15, 16 But turne thou once to outwarde

r Galat. 4. 6 thinges^r, and thou dooest make him

Colof. 2. 20 forsake thee, and so leese his fauour

And if hee once forsake thee, vnto

s Iohn. 6. 68 whome wilt thou flie^s; or what friends

Hebru. 6. 4 wilt thou finde;

5 Without a friend thou canst not

6 long liue: and if Iesus bee not thy

freend before al others, thou shalt

t Sal song. 5 mourne without measure, when hee

verse, 6 once dooth leaue thee^t. And therefore

u Iere. 9. 23 thou dooest foolishlie, if thou either

24 trust, or reioice in any besides him^u.

Jerem. 17. 5 Better were it to haue the whole

Galat. 6. 14 world

world against thee, then Christ Iesus
alone ^x.

Wherefore before al things which
thou louest, loue Iesus best ^y; loue o-
thers for Iesus sake, but loue Iesus for
his owne.

Hee alone must singularlie bee lo-
ued, because he alone is the good and
faithful friend ^z. For him and in him
thou must loue both friend and so ^a;
& pray him that al men ^b may know,
and loue him.

Neuer couet thou anie singular
praise, or loue ^c; for that belongeth
vnto God, who hath none equal ^d.
Neither wish to haue anie bodie ad-
dicted vnto thee ^e, nor doo thou inor-
dinatelie loue anie man ^f; but let Ie-
sus be in thee, and in al good men ^g.

Haue thou a pure minde ^h, voide
from all hinderance of worldlie
things ⁱ. For thou must bee pure, and
bring an vpright minde vnto Iesus, if
thou wilt behold and see how sweet
the Lord is ^k.

And doubtles thou shalt neuer
come to that point, vnlesse God pre-
uent thee, and draw thee ^l, whereby
thou maiest reiect, and renounce all
things, & be coupled to him alone ^m.
For if thou be in Gods fauor, nothing

^x Rom. 8, 31

38

39

^y March. 10,
verse. 37

Luke 14, 26

^z Iohn. 15,
verse 13, & c

1. Iohn. 3, 16

1. Iohn. 4, 10

^a Mat. th. 15

verse. 43 & c

^b 1. Tim. 2, 1

^c Ier. 9, 23

Dan. 4, 23

^d Dan. 3, 29

^e 1. Cor. 3, 3

verse. 4 & 23

^f 1. Cor. 7,

verse. 23

^g Gal. 1, 10

^h Matt. 5, 8

ⁱ Iames. 1, 21

^k Math. 5, 8

Psal. 14, 8

Psal. 24, 4

^l Iohn 6, 44

^m Luke 3, 11

The second booke

* Marke. 9, is there, which thou canst not doo :
verse, 23 but if that be gone, thou art poore, &
Philip. 4, 13 feeble, & left as it were to the whip.
* Psa. 104, 29

Now if thou feele the want there-
of, thou oughtest not to cast downe
thy selfe, or despaire, but patientlie
 abide the good pleasure of God, and
verse 2, & c. 12 beare all chances, to the praise of
11. Pet. 1, 6 Christ Iesus. For summer follow-
eth winter; & after night day comes;
Tob. 3, 22 and faire weather after stormes.

Chap. 9.

Of the want of comfort.



* Psa. 94, 19

* Matthe. 27
verse, 46

It is none hard thing
to contemne worldlie
comfort, whilst thou
seekest heauenlie : but
to lacke both world-
lie, and heauenlie consolation, and
willinglie to beare the banishment
of the minde for the glorie of God;
and neither to seeke thy selfe in anie
thing, nor to respect desert, is doub-
les a great matter, or rather the grea-
test of al.

* Psa. 94, 29

For what great thing is it to be me-
rie, and godlie, while God fauoreth
who doth not wish to see that houre
He rideth cheerefullie, whome the
grace

of the Imitation of Christ.

grace of God carrieth, and what mar-
uel if he feele no burthen, which is
borne of the almightie ^d, and led by ^d *Elia, 10, 10*
the best guide? *Matth. 11, 28*

Greatlie doo we delight our selues
with some one thing of this world or
other, and hardly can man forsake
himselſe altogether ^c; therefore migh- ^c *Matt. 19,*
tilie and a long while must hee strue, *verse, 22. &c*
before hee can learne to subdue him- *Luke. 9, 23*
selſe, and draw al his senses vnder the *Luk, 18, 22*
obedience of God.

As long as man dependeth on him-
selſe, he wil easilie slide vnto worldlie
delights, but the vnfeigned louer of
Christ, and earnest follower of ver-
tue, neither inclineth vnto those co-
forts, nor seeketh such delight of sen-
ses, but rather vehement exerci-
ses, and sore labours for the loue of
Christ ^f.

Therefore if at anie time spiritual
comfort bee giuen thee from aboue,
receiue the same with thankesgiuing,
and thinke that it is Gods gift ^g, not
that thou doost deserue it, and bee not
pust vp therewithall ^h. *f Luk. 9, 33*
24
2. corint. 4,
verse, 3. &c
Galat. 6, 14
g 1. cor. 4, 7

Be not high minded or proude be-
cause of thy gift ⁱ, but so much the
more humble rather, and in all thy
doings circumspect, and searefull.

h Colos. 3,
verse. 18
i Roman. 12
30

For

The second booke

For the time of comfort will passe away, and temptation wil folow.

And though thy consolation bee gone, despaire not out of hande, but looke for health from aboue, and that with modestie and patience ^k. For

^k Rom. 5, 3

Roma. 15, 4

James. 1, 3

3

1 2. corin. 1

verse 3, & c

^m Psalm. 94

verse. 1. & c.

2. corin. 7, 4

5

A&S, 14, 19

ⁿ Psalm. 24, 19

^o Psalm. 30, 6

GOD is able to indue thee with a more ample benefit & consolation ^l.

Neither is this a new thing, and strange to such as tread in the paths of godlines. ^m For men of greatest holines, and the olde prophets haue tasted such alteration manie times ⁿ.

And therefore said one vpholder by the power of God, on this wise ^o, In my prosperitie I said, I shall neuer be moued.

But what happened vnto him when that was taken away, hee ioineth afterwarde in these woordes: But thou diddest hide thy face, and I was troubled.

Yet for al that he despaired not, but so much the more earnestlie praied vnto God, saying: Then I cried vnto thee, O Lord, and praid to my Lorde.

At the last he obtained the ende of his praier, and confesseth that he was heard, when hee said: O Lorde my God, I cried vnto thee, and thou hast restored me. But wherein? Thou hast turned

turned my mourning into ioye, thou hast loosed my sacke, and girded mee with gladnes.

Now if these things haue happened to men of such wonderful holines, wee miserable and poore soules should not despaire. ^p though we bee sometime in colde, and sometime in heat, as much as the spirit goeth, and commeth at his pleasure. ^q Therefore saith Iob ^r: Thou doost so magnifie him, that thou settest thine hart vpon him, and doost visit him euerie morning, and triest him euerie moment.

p Rom. 15, 4

Reuel 3, 19

q Iohn. 3, 8

r Iob. 7, 17

18

So then, in what thing should I hope, or to whom should I trust, but onelie to the infinite and heauenlie mercie of almightie God ^t.

t Psalm. 5, 11

12

For be it that I haue about me good and godlie brethren, and faithfull friends, and holie bookes, and pleasant speech, and sweet musicke; yet little dooth al this helpe, little dooth it comfort, if being forsaken of God ^t, I am left to my selfe, at that time the best remedie is patience ^v, and the denieng of my selfe ^x, according to the wil of God.

Psalm. 20, 7

Psalm 28, 7

Psalm 36, 11

Psalm. 146

verse. 5. & c

t Ps. 119, 36

92

2. corin. 1, 3

4

v Luk 21, 19

x Luk 9, 23

For my part I neuer yet founde man so religious, that hath not felt sometime the lacke of Gods assistance
and

and at sometime bin cooler in zeale
than at others; neither hath anie
godlie man beene so caried aloft, and
illuminated, but either sooner, or la-
ter, or at one time or other he hath
beene temptred 7.

7 Roman. 7,
verse. 14, &c

2. cor. 12, 7

Galat. 5, 17

James. 1, 2

1 Job. 5, 17.

Marth. 5, 10

James. 1, 12

1 Psa. 93, 12

13

2. Cori. 1, 7

1 Sam. 2, 12

Marth. 5, 10

1 Reu. 2, 7

1 Roma. 5, 2

3

James. 1, 3

4

1 2. Co. 12,

verse. 7

1 1. Pet. 5, 8

2 Rom. 7, 13

Roman. 8, 5

Galath. 5,

verse. 16, &c

1 1. Timo. 6

verse, 12

2 Tim. 2, 3

2 Tim. 4, 5

1 Psa. 91, 7.

He is not worthie to beholde God
in deepe contemplation, who hath
felt no miserie for Gods sake 2. For
commonlie the tentation that goeth
afore, is a signe of cōsolation to come
afterward 1. And they which are tri-
ed with tentation, are promised the
ioies of heauen b. To him that over-
commeth, saith the spirit c, will I giue
to eat of the tree of life.

Furthermore, God sendeth his com-
fort, that man may be the stronger to
beare aduerfitie d. And tentation fo-
loweth, that he waxe nor proude of
his gift e.

Satan sleepeth not f, and the flesh
is not yet dead g, therefore at al times
prepare thy selfe vnto battel h, for
on euerie side thou hast
troublesome eni-
mies i.

Chap. 10.

Of thankfulness vnto God for
his benefites.



WHAT seekest thou
for quietnes, seeing thou
art borne vnto labor^a;
Giue thy selfe to pa-
tience^c, rather then to pleasure;
and to beare the crosse, than to de-
lectation^e.

^a Gen. 3, 19
^b Job. 5, 7
^c Luke. 21,
verse. 19
^e Eccle. 7, 4

For what worldling is there which
woulde not willinglie enioy spiritual
comfort, if hee might at al times; as
that which surpasseth al the ioies of
the world, & pleasures of the flesh^d.
For al worldlie delightes are either
vaine, or vile^e: but the ioies of the
spirite are onelic sweete, onelic ho-
nest, springing of vertue, and powred
into pure minds of God himselfe.

^d Ioh. 16, 33
Philip. 4, 7
^e 2. Peter 2.
verse. 13, & c
^f Rom. 14,
verse. 17
Rom. 15, 13
32

But these heauenlie consolations
are of that nature, that no man can
keepe them at his pleasure; forso-
much as tentation ceaseth not anie
long time^g.

1. Iohn. 1, 4

Two things are great enimies to
this heauenly ioy, false freedome of
the mind^h, and too much confidence
in our seluesⁱ.

^g Luke. 4.
verse. 2, & c
^h Esai. 66, 3
ⁱ Ierem. 17,
verse 5, & c

God

The second booke

God dooth wel, which bestoweth
on man the benefite of his comfort,
but man dooth ill, which dooth not
with thankesgiuing ^k acknowledge
God to be the giuer of the same ^l.

¹ 1. Thes. 5,
verse, 18

¹ 1. Cor. 4, 7

James 1, 17

Hence it is that God powreth not
his benefits vpon vs; euen because we
are vngrateful, and send not al things
backe vnto the spring of the foun-
taine ^m.

^m 1. cor. 12
verse. 6. & c

Hebru. 2, 6

He which giueth thanks, beggeth a
new benefit: and that is commonlie
taken from the proudly vngrateful ⁿ,
which is bestowed vpon the modest-
lie thankfull.

ⁿ Matth. 18
verse 32, & c

Mat 15, 28

^o Luk. 6, 14

I like not that comfort which ta-
keth from me al sorrow for sin. ^o; nei-
ther desire I that knowledge ^y make
me forget my selfe ^r.

^r 1. Cor. 8, 1

For al that is hie, is not holie; nei-
ther is euerie desire pure; nor al
that is sweete, wholsome; nor eue-
rie thing that liketh man, pleased

¹ Luk. 16, 13

God ^q.

But those benefits are welcome
to me, which make me humbler than
I was before ^r; and readier to forsake
my selfe ^f.

^r Luke. 9, 48

Rom. 11, 20

1. corint. 3,

verse 13, & c

¹ Luke. 9, 29

¹ 1. cor. 4, 7

He whom God hath schooled both
by prosperitie, and aduersitie, wil
rogate nothing vnto himselfe ¹

confer

of the Imitation of Christ.

confesse rather his nakednesse, and miserie.

Giue vnto God that which is Gods, and ascribe vnto thy selfe, that which is thine: that is, giue God thanks for his benefits^u, and ascribe sinne to thy selfe^x, and for sinne thinke thou deseruest punishment^y.

Take the lowest roome, and the highest shal be giuen thee^z: for without the lowest, there can not bee highest.

Those whome God accounteth chiefest for holines, esteeme themselves for vilest: and the more glorious they are, the more humbly they behaue themselves, being full of celestiall truth and glorie^a, not of vaine glorie desirous.

They which depend vpon God, neuer waxe insolent; and they, which ascribe vnto God whatsoeuer good thing they haue, receiue not praise one of another^b, but seeke it of God, whome they wish might be extolled aboue al things, both of themselves, and of al other holy men; and to himward alwaies they tend^c.

Wherefore be thankful in small things, so shalt thou be meete to attaine greater^d.

^tIob. 1, 21

Eccles. 5, 14

¹Tim. 6, 17

^u1. Thess. 5,

verse. 18

^xDan. 9, 5

8

^yDeu. 28, 15

16. &c

^zPro. 25, 6

7

Luke. 14, 8

9

10

Matt. 23, 12

^a1. cor. 1, 13

^bIoh. 5, 44

^cPsal. 34, 3,

9

10

¹Thess. 5, 1

14

5

^dMatt. 23,

verse, 21

23

The second booke.

Albeit account euen the least, and vilest gifts, for glorious and greatest. For if you respect the maiestie of the
 *Iam. 3, 17 giuer *: no reward or gift ought to seeme vile, or little.

For that is no small gift, which the most hie God giueth, whatloeuere it bee: yea if hee giue thee stripes, and correction, thou oughtest to receiue it in good woorth, inasmuch as it maketh alwaies to our welfare, whatloeuere hee sendeth or suffereth to come vnto vs.

He that would keepe the fauour of God, let him both bee thankfull for benefites giuen ^e, and patient if they
 *Coloff. 3, verse 17 be taken awaie ^s; that they may come
 *Col. 1, 11 againe, let him pray: and least hee lose them when they are come, let him be wise, and humble.

Chap. 11.

The small number that loue Christ vnfeinedlie.



*Luk. 9, 59
 Luke. 18, 18
 Mat. 19, 26,

Christ hath nowe adayes manie that loue his heauenlie Kingdome ^a, but fewe that wil beare his crosse: as manie that desire comfort, but fewe adu-

aduersitie ^b: manie partakers of his ^b Mat. 7, 13
meate ^c, but few of his continencie. ¹⁴
All men would reioise with Christ ^d; ^e Iohn. 6, 6
but few sustaine aduersitie with him ^e. ²⁷
Manie follow Iesus euen to the breaking of bread ^f, but few to drinke of ^d Matth. 20,
his cup ^g: Manie honour him for his ^{uerse, 26, & c}
miracles ^h, but few follow the shame ^e Matt. 26,
of his crosse ⁱ; Manie loue him while ^{uerse, 36}
prosperitie dooth last ^k, and manie ^{Mark 14, 50}
praise, yea and thanke him while they ⁱ Iohn 6, 26
receiue any comfort at his hands ^l, ³ Luke. 22,
but if hee but hide himselfe and forsake ^{uerse, 54}
them for a while, they fall either ^b Mar 7, 37
to bitter complaining or to vtter ⁱ Galat. 3, 13
despaire. ^k Marke. 10
^{uerse, 37}
³⁸
ⁱ Iohn. 6, 14
¹⁵

But they which loue Iesus, not for
anie pleasure that they looke to finde
but for Iesus sake, they as well in mis-
serie and sorrowe, as in prosperitie,
commende him ^m, and thanke him e- ^m Mat. 5, 10
uermore which they wil alwaies doo, ¹¹
albeit he should neuer giue them a- ¹²
nie comfort at all. Such is the force of ^{Acts, 3, 41}
the vnfeined loue of Christ, it see- ^{Roman. 5, 3}
keth neither outward profite, nor it ^{Roma 12, 12}
selfe ⁿ. ¹ 1. Cor. 13, 5
^o Iohn. 10, 12
¹³

So that as manie as seeke alwaies
for pleasure, may rightlie bee termed ^p Matth. 10
hirelings ^o: and such as hunt after ^{uerse 37, & c}
profit and lucre ^p, loue themselues, ^{Iohn. 12, 4, 5}
⁹

The second booke

¶ Mat. 10, 8

¶ Luk. 18, 28

¶ Matt. 19, 27

¶ Math. 5, 3

more than Christ out of doubt. How
manie will serue Christ freelie with-
out gaine? Or who is so spirituall
that will forsake all? I say, who can
find him that is truly poore in spirit,
and bare from all worldlie thinges?
that precious fellow may bee sought
the whole world ouer.

¶ 1. Cor. 13,
verse.

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If a man feede the poore with all
his goodes, hee hath yet doone no-
thing; and if he chastice himselfe with
sorrow for his sins it is yet too little;
and though hee knew all secrets, and
all knowledge, he is yet far from the
marke; yea were he most singularlie
vertuous, and could burne for religi-
on, yet lacks he something, euen one
thing which is needful. And what is
that? Euen that when he hath forsak-
en all things, he forsake himselfe,
and going wholie out of himselfe, re-
taine no peece of selfe, or priuat loue
within him.

¶ Mat. 10

¶ 37

¶ 38.

¶ 38.

¶ 38.

¶ 38.

¶ 38.

¶ 38.

¶ 38.

¶ 38.

¶ 38.

¶ 38.

¶ 38.

¶ 38.

When he hath doone, which hee
knowes should be done, let him think
that nothing he hath doone; neither
let him glorie in that hee maie bee
great, but confesse rather that he is
an vnprofitable seruant, euen as the
truth it selfe dooth saie: When yet
haue done all things, which are com-
manded

¶ Luk. 17, 10

of the Imitation of Christ.

manded you, saie; We are vnprofitable seruants: we haue doone but that which was our dutie to doo.

Then at length will hee find himselfe needie, and naked in spirit^a, and may say with that Prophet^b, I am poore and needie. And yet notwithstanding none is richer, none freer, none mightier then hee which can forsake the world, and himselfe too^c, and debase himselfe euen vnder the basest things.

^a Matt. 5, 3^b Psal. 86, 1^c Luke. 5, 11

30

^d Philip. 2, 5

6

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Chap. 12.

*Of patient bearing the crosse
of Christ.*

His seemeth a hard
saieng to manie, For-
sake thy selfe^a, take vp
thy crosse, and followe
mee: but those last

^a Math. 16

verse, 24

Mark. 8, 34

Luke. 9, 23

^b Matt. 25,

verse 41

words will be much harder^b, Depart from me yee cursed into euerlasting fire. For they which now gladly doo heare, and follow the saieng of the crosse, shall not then dread the heauy sentence of eternall punishment^c.

^c Psal. 112, 6

10

Then all the seruants of the crosse, which haue liued after the example of him^y was crucified, shall approach

g. 3.

vnto

The second booke

^d Wild. 5, 1 vnto Christ with great boldnes ^d.
 Matt. 19, 28 Why then fearest thou the crosse,
 29 which is the way vnto heauen ^e?

Luk. 21, 28 In the crosse saluation is, in the
^e Luke, 24 crosse, life; in the crosse, aid against
 verfe 26 enimies; in the crosse, celestiaill com-
 Rom. 8, 17 fort, in the crosse, strength of minde;
 2. Tim. 2, 11 ioie of the spirit is in the crosse; in the
 12 crosse, the chiefest vertue; perfection
 of holines is in the crosse; finallie,
 without the crosse, there is neither
 saluation of the soule, nor hope of e-
 ternall life ^f.

^f Gala. 3, 19 Wherefore take vp thy crosse, and
 Galat. 6, 14 follow Christ, and thou shalt go vnto
^g Luke. 9, 23 eternal life ^g. Hee went before thee
 24 bearing his owne crosse ^h, and for thy
 Iohn. 12, 25 sake died on the crosse ⁱ, that thou
 26 also mightest beare the crosse, & de-
^h Ioh. 19, 17 sire to die vpon the same ^k. For if thou
ⁱ Gala. 3, 13 die with him, thou also shalt lue with
^j 1. Pet. 2, 24 him; if thou suffer with him, thou
^k 1. Peter, 2 shalt also reigne with him ^l. For know
 vers, 21, &c this, in the crosse, and in dieng all
^l 2. Tim. 2, 11 things doo consist, neither is there a-
 12 nie other way vnto life and quietnes,
 Mat. 16, 18 than by the crosse, and daylie morti-
 Luke. 3, 28 fieng of thy selfe ^m.
 29

^m Rom. 6, 3 Whensoever thou turnest thy selfe
 4 or castest thine eies, thou shalt finde
 Galath. 6, 14 neither aboue nor beneath, a better
 colossi. 3, 5 way

of the Imitation of Christ.

waie vnto blisse, than by the crosse *. * Luke. 24.

Though thou set all things in ne- uerse, 26
uer so good order, yet can it not be a- Ades. 14, 22

uoided, but something thou must suf-
fer either voluntarie, or against thy
wil *, and alwaies run vpon the crosse. * Sirac. 2. 2.

For either sicknes of bodie, or sorrow
of minde will vexe thee. Either God
wil forsake, or man afflict, or (which
worse is) thou wilt bee a burden to
thy selfe: and that in such sort, as no
remedie can salue, nor comfort quite
thee, but of necessitie thou must beare
it, as long as God thinkes good ?. * Phil. 1, 23

For it is Gods wil to haue thee suf-
fer miserie without comfort *, that * Math. 27,
thou maiest submit thy selfe wholie verse, 46
vnto him, and be more humble tho-
rough aduersitie *. * Ps. 119, 67

No man so feeleth the paines of
Christ in his mind, as hee which hath
suffered the like himselfe *. 71

So that the crosse is prepared, and
abideth for thee in euery place, nei-
ther shalt thou escape it, run where
thou wilt: for whersoeuer thou be-
commest, thou bearest thy self about,
and shalt find thy selfe alwaies *. * Galat. 6, 17

Turne thee vpward, turne thee
downward, turne thee outward, or
turne thee inward, euery where thou
maist * Phil. 2, 17

The second booke

maist finde the crosse ; and alwaies
thou maist haue patience; if thou wilt
enjoy the peace of mind, and crowne
of rest ^x.

^x Luk. 9, 24

Luke. 21, 19

If thou wilt carrie the crosse wil-
linglie, the crosse wil carie thee euen
to the desired ende ; namelie where

^y Reu. 7, 17

^z Ioh. 16, 20

miserie hath an end ^y, which wil not
be in this worlde ^z. But if thou beare

³³ it grudginglie, thou doest increase
thy burden, and presse downe thy self
the more, and yet must thou beare it

^a Pro. 14, 14

^b Matth. 19,

verse, 22 & c

³ Tim. 3, 12

doe what thou canst ^a. If thou escapest
one miserie, thou shalt assuredlie fall
into another ^b, and perhaps into a
woorser.

Judith. 8, 11

Thinkest thou to escape that which
no mortall man coulde euer yet ^c ?

^c Iob. 5, 7

Iob. 14, 1

^d Psal. 34, 19

^e Acts, 15, 15

What man euer liued in the worlde
without his crosse and miserie ^d ? Yea
euen our Lord and sauior Christ was
no one houre without griefe, & trou-
ble while hee liued heere on earth ^e.

^f Luk. 9, 22

^f Lu. 25, 26

For Christ suffered ^f, and so entred
into his glorie, and wilt thou seeke
another path : and not walke in this
kinglie hie waie ? The whole life of
Christ was euen a meere crosse, and
vexation ^g, and wilt thou seeke for
rest and quietnes ?

^g Elia. 33, 3

^h Iohn. 7, 7

ⁱ Iohn. 15, 18

Thou art out of ^y waie, surely thou
art

of the Imitation of Christ.

art out of the waie, if thou lookest for
anie thing but milerie in this worlde:
seing the whole life of mortal man is
ful of troubles, and compassed about
with calamities^h. And the more god-
lie a man is, the more often dooth he
suffer aduersitie, for the sorenes of his
affliction encreaseth thorough his
loue of Godⁱ.

And yet is not this man of whome
we speake without comfort, inasmuch
as he beleeueth that by this crosse he
shal reape much fruit^k.

For whilest wilingle he commeth
vnder the crosse, it falleth out, that
the whole burthen of troubles is tur-
ned vpon the confidence of Gods
heauenlie comforte^l: and the more
the fleshe by calamitie is weakened,
the more the spirit is confirmed by
the comfort of mind^m. Yea so is hee
strengthened manie times through
the feeling of troubles, and aduersitie
(of such force is his loue which suffe-
reth after the ensample of Christⁿ)
that he would not wish to be without
sorowe, and affliction^o. For he bele-
ueth that hee is the more acceptable
to God, the more he can suffer for his
sake^p.

And yet is it not by the power of
g. 5. man

h Iob. 14, 17

22

i Rom. 8, 25

36

2. Cor. 12, 10

Philip. 1, 14

10

21

k Psa. 94, 19

Roman. 5, 3

James 1, 3

l Psa 34, 22

Psalms. 91, 2

9

2. cor. 7, 22

m Rom. 7,

vers. 23, &c

Roman. 8,

vers. 10, &c.

2. cor. 4, 16

n 1. Pet. 2, 21

o Rom 6, 5

Rom. 8, 35

2. Tim. 2, 3

11

12

p Acts. 3, 41

2. cor. 4, 16

17

18

The second Booke

man, but of the mercie of God, that hee can in his fraile flesh loue, and through the zeale of the spirit set vpon those thinges, which man by nature dooth flie and ebbhor.

1 Gal. 5, 16

24

Philip. 4, 13

1. Tim. 1, 12

For man of himselfe cannot indure the crosse, loue afflictions, tame and bring vnder the bodie, shun promotion, abide to be reuiled, despise himselfe, yea couet to be despised, beare aduersitie. and contemne the prosperitie of this world.

1 Luk. 22, 23

40

46

2 Cor. 4, 7

8

2 Cor. 1, 4

1 Ioh. 16, 7

2. Cor. 12, 9

10

1 Psal. 91, 5

1. Pet. 5, 9

2. Tim. 2, 3

If thou depende vpon thy selfe thou shalt doo none of these thinges; but if thou trust in God, he wil send thee comfort from aboue, whereby the world, & the flesh shalbe brought vnder thy subiection. Yea thou shalt not feare the malice of the deuill, if thou be stedfast in faith.

Thou therfore suffer affliction as a good soldior of Iesus Christ, who for thy sake was crucified.

1 Pet. 2, 24

Prepare thy selfe to suffer much aduersitie, and sanderie incommodities in this miserable life: for asmuch as such is thy lot wheresoeuer thou becommest, or lurke where thou wilt, yea by no meanes shalt thou escape these troubles, but must beare them of necessitie.

1. Pet. 2, 21

verse, 19

Drinke

of the Imitation of Christ.

Drinke hartlie of the Lords cup ^c, ^e Matth. 20
if thou desirest to bee his freend and 22, 23
companion.

And as touching consolation, refer
that to the wil of God, let him giue it
at his discretion, but yeeld thou thy
selfe to the bearing of aduersitie, and
let it be thy ioy ^d. For the afflictions ^d Act. 5. 41
of this present time are not answerable to the glorie which shall be here-
after ^e, though thou couldest beare ^e Rom. 8, 18
them all thy selfe.

After thou art come vnto that
passe, that thou canst with pleasure
and ioy endure aduersitie for Christs
sake, thinke thou art an happie man,
which hast found the kingdome of
heaven heere on earth ^f. On the o- ^f Matth. 5, 10
ther side, as long as it greeueth thee
to beare it, so long art thou in ill case,
yexed euerie where with the flight of
miserie. But doo thy dutie, that is, ^g Prou. 10
prepare thy selfe to the crosse, and to ^{uerse} 29
die, and in short time shalt thou be as-
sisted, and find quietnes ^h.

If thou wert taken vp euen into the
third heauen with Paule ⁱ, yet wert ⁱ 2. corin. 12
thou not assured that none aduersitie
shal come to thee, I wil shew him saith
Christ ^k, how manie things hee must ^k Act. 9, 16
suffer for my name sake.

So

The second Booke

So that of necessitie thou must suffer, if thy minde be to loue, and serue

1 Luk. 9, 23 Christ euermore ¹.

And would to God thou wert counted woorthie to suffer for the Name

^m A&S. 5, 41 of Iesus ^m; then what glorie to thy

ⁿ Ro m. 5, 2 selfe ⁿ, ioy to the saints of GOD ^o,

^o 1. corin. 12 and profit to mankind ^p, would arise!

vers, 16, &c For all commende patience, though

^p coloss. 1 few will suffer ^q. Doubtlesse there is

verse 24 great cause why thou shouldest endure

² Tim 2, 10 little for Christ, seeing thou

^q Matth. 5, 6 canst suffer a great deale more for the

verse, 36 world ^r. And know this for a truth,

^r 1. Cor. 9 that thou must liue by dieng to thy

verse, 25 selfe ^s. And the more a man dieth to

^s Roman. 6, himselfe, the more he liueth to God.

verse 8, &c

² Tim 2, 11 No man is meeete to comprehend

celestial things, vnles he can be con-

tent to beare aduersitie for Christ his

fake ^t.

^t Rom. 8, 35

To conclude, nothing is either

more acceptable in the sight of God,

or profitable for thy selfe in this life,

than willinglie to suffer aduersitie for

the name of Christ; in so much that

if choise were giuen, thou shouldest

chuse to suffer for Christ, rather than

to be refreshed with much consolati-

on ^u: for so shalt thou become the

more like to Christ ^v, and all his bo-

^u Rom. 12,

verse 12

Galat. 6, 14

^v Ioh. 15, 20

² Pet. 2, 21

of the Imitation of Christ

lie seruants 7.

7 Mat. 5, 11

12

Neither dooth our comming forward consist in the store of pleasures and comfort, but rather in bearing great euils and aduersitie^a.

^a Rom. 5, 3

Iames. 1, 2

And if anie thing had bin better, or more expedient for man than to suffer miserie^a, doubtles Christ would haue showne y^e same both by wordes, and deeds. But now in plaine wordes hee doth counsell both his owne disciples, and as many as are desirous to

^a Ioh. 14, 27

folow him, to bear the crosse, in these wordes^b: if any man will followe me, let him forsake himselfe, and take vp his crosse and folow me.

^b Matth. 16

verse, 24

Mark. 8, 34

Luke. 9, 23

Luke 14, 27

Therefor al thinges being read ouer and ouer, and put in practise, let this bee the end of our speech^c:

^c Acts, 14,

verse, 22

By many afflictions we
must enter into the
kingdome of
God.

*Thus endeth the second
booke*



The third Booke of the Imitation of Christ.

Chap. r.

*Of the spirituall communication be-
tweene Christ and the faith-
full soule.*

•Psal. 85, 8



Wil harken what
the Lord within me
will say ^a. Blessed is
the soule which
heareth the Lorde
speaking within him,
and from his mouth receiueth the
word of comfort.

•Psal. 38, 13

14

Blessed are the eares which can
heare when God whispereth, and do
naught regard the noise of the world.
^b Yea blessed are the eares which li-
sten not to the ourward sound, but to
the truth speaking to the heart ^c.

•Psal. 94, 11

Matth. 16, 17

Iohn. 8, 43

Blessed are the eyes which are close
from seeing outward, but open to be-
hold inward things.

•Psal. 1, 12

Blessed are they who pearse vnto
spiritual things, and prepare them-
selues more and more by dailie me-
ditations ^d to come vnto the know-
ledge

of the Imitation of Christ

ledge of Gods heauenlie mysteries.

Blessed are they who reioice in ser-
uing God, & cast of al those things as
maie with draw them frō so dooing.

O my soule, consider these things,
& banish frō thy mind carnal affecti-
ons^f, so shalt thou vnderstand what
thy Lord God wil say within the.

Thus saith thy frend: I am thy sal-
uation^h, thy peaceⁱ, and thy life^k,
sticke vnto mee, and thou shalt finde
quietnes^l. Leauē al worldlie things^m,
and seeke after heauenlieⁿ. For
what are al things in this worlde, but
vaine^o; or what good can they doo,
if God forsake thee^p;

Wherefore al things renounced,
seeke vnfainedlie to please GOD^q
that thou maist attaine vnto the true
felicitie^r.

Chap. 2.

*That the trueth speaketh inwardlie
withour noise of words.*

SERVANT



Peake; Lord for thy
seruant heareth^a.

I am thy seruant; &
giue me vnderstanding^b,
that I may learne

thy statutes.

Incline

^a Luk. 10, 14

43

^f Gala. 5, 19

20, &c

^h Psal. 85, 8

^h Ephes. 1, 7

^h Ephes. 3, 5

ⁱ Ioh. 16, 33

^k Ioh. 14, 6

^l Math. 11,

verse, 28

29

^m Ephes. 2, 14

ⁿ Lu. 16, 13

Luke. 12, 15

16, &c

^o Math. 6, 24

25

^p Luk. 12, 32

^q Coloss. 3, 3

^r Eccle. 1, 11

^a Mat. 16, 6

Marke. 8, 36

Luke. 9, 25

^b Eccl. 12, 1

13

Roma. 12, 1

11

^a Ren. 2, 26

^a 1. Samu. 3,

verse, 10.

^b Pl. 119, 14

The third booke

Incline my soule vnto the wordes
of thy mouth, euen vnto thy wordes

•Deut. 32, 2 which stil downe like the dew^c.

The Israelites saide vnto Moses in
•Exo. 20, 19 old time^d, Talke thou with vs, and we
Deut. 5, 27 wil heare, but let not God talke with
Hebru. 12, 18 vs least wee die. But I praie not so,
19, &c

Lord, I praie not so; but with the pro-
phet Samuel rather I beseech thee,
•1, Samu. 3 saing^e, Speake Lord for thy seruants
verse, 10 heareth.
Psalme. 58, 8

And let not Moses, nor any other
prophet speake to me, but thou Lord,
which inspirist and lightenest al the
prophets^f, speake thou to mee. For
•1, Pet. 1, 21 thou canst instruct me without their
Iohn. 1, 9 helpe, but they can profit nought
•1, cor. 3, 7 without thee^g.

They may sound our wordes in
mine eare, but they bring not the spi-
rit^h. They can speake trimlie, but if
•Ioh. 14, 16 thou holde thy peace, they inflame
Iohn. 15, 26 not the mindeⁱ. They teach the let-
Iohn. 16, 7 ter, but thou openest the meaning^k.
•Matt. 7, 28 They talke of deepe things, but thou
29 vnlockest the sence of that which was
•Reuel. 5, 9 sealed vppel^l. They pronounce the
•Roma. 16, 26 commandements, but thou helpst
Colos. 1, 26 to fulfil them. They show the waie,
•1, Pet. 1, 27 but thou giuest strength to walke in
the same^m. They deale outwardlie

Chap. 3. 113 *How Christ teacheth, and how many
of the Imitation of Christ.*

with the senses, but thou teachest and
lightenest the mindes ^a. They water ^a Ephes. 1
but thou giuest the increase ^o. They verse. 15, &c
crie with open mouthes, but thou gi- 13
uest wisdom vnto the hearer ^p. ^o 1. Cor. 3, 19

So then, let not Moses talke with
me, but speake thou my Lord & God, ^p Iohn. 6, 68
which art the euerlasting truth, least
I die, and prove vnfrutefull: and least,
beeing outwardly admonished, and
not inwardlie inflamed, the worde
heard, not doone ^q; knowne, not lo- ^q Mat. 7, 26
ued ^r; belecued, not obserued ^s, make 27
vnto my condemnation. ^t Matt. 13, 16

Wherefore speake Lord, for thy ser- ^r Rom. 2, 8
uant heareth ^t. For thou hast the 13
words of eternal life ^u. Speake to me ^v Iam. 1, 22
euen that which may be to the com- 23, &c.
fort of my soule; to the amēdment of ^w 1. Samu. 3
my life; and to the aduancement of ^x Ioh. 6, 68
thine euerlasting glorie, Amen. 10

Chap. 3.

*That the wordes of God with al reuerence
should be heard; and that they are.
not understood of most men.*

L O R D.

Sonne heare my words,
for they are most comfor-
table, and excel the know-
ledge

*How are godlie & talow,
manis vngracious.*

114

Chap.

The third booke

ledge of Philosophers, and wise men
of this world ^a.

^aPro. 9, 16

²Cor. 1, 18

^bIohn. 6, 63

My words are spirit and life ^b, and
are not to bee waied by the sence of
man, nor drawne to serue for vaine
pleasure, but must be heard with si-
lence, and receiued with humilitie
and greedines.

^cPsal 94, 12

¹³

SERVANT. Blessed is the man,
whom thou chastisest, O Lorde, and
teachest in thy lawe, that thou maist
giue him rest from the daies of euil,
whiles the pit is digged for y wicked.

^d2Pet. 1, 21

²Tim 3, 16

^eIsai. 42, 19

²⁰

^fRom. 8, 5

⁶

Galat. 5, 16

¹⁷

^gLu 16, 13

¹⁴

^hIsai. 64, 4

ⁱIsai. 23, 18

Matth. 7, 11

¹Cori. 3, 9

ⁱMat. 7, 13

¹⁴

^kIoh. 14, 30

^o

LORD. I both inspired the Pro-
phets in old time ^d, and cease not in
these daies to speake vnto al: but ma-
nie are deafe and will not heare my
words ^e. Most hearken vnto the world
rather than to God, and more gladlie
obey the desire of the flesh ^f, than his
heauenlie wil.

The worlde promiseth but tempo-
ral, and smal things, and they serue it
euen with greedines ^g. I promise most
excellent and eternall things ^h, and
men care not for them.

Who with such a desire serueth, and
obeieth me in al things as they serue
the world ⁱ, and the prince thereof ^j.

Be ashamed hercof, and if thou wouldest
knowe why, hearken: for small

wage

wages manie run a great waie : but
for eternal life few wil once step their
foote out of doores¹. Filthie gaine is ^{1 Mar 7, 13}
earnestlie sought for ; for one pennie ¹⁴
sometime they shamefullie contend;
for a vaine thing, and small rewarde
men feare not euen to wearie them-
selues night and day : but for goods
immutable, for a reward vnestimable,
for honors endles, and immortal glo-
rie, they wil take no paines.

Wherefore blush I say, thou sloth-
full and whining seruant, that they
shal be more readie to fal into the pit
of hel, than thou to come vnto hea-
uen ; that they shall take more plea-
sure in vanitie than thou in the truth.

Againe they manie times misse of
their purpose, but what I promise I
fulfil; and he that trusteth in me spee-
deth wel^m. That which I promise in
wordes I performe in deedⁿ, to him
which continueth constant vnto the
end in louing me^o. I reward all good
things, and I am a diligent examiner
of all religious men P.

^m Psa 37, 34ⁿ Psalm. 22, 4

5

^o Esai. 6, 18^o Math. 10,

28

Mark. 13, 14

^p Hebru. 11,

verse 39, &c

Write my words in thine heart, and
meditate earnestly thereupon. For in
the time of tentation they will doo
thee good^q.

^q Psa. 119, 91

That with reading now thou doost
not

¹1. Sam. 2, 6 not conceiue, in the time of curing
⁷thou shalt vnderstande. And two
Psalm. 66, 8 waies I am wont to cure mine elect,
verse. 9, &c to wit, by tentation, and by comfort
Psalm. 94, 12 and two waies I instruct them daile,
¹³first by reprehending their wicked-
¹⁹nes, then by exhorting to proceed in
Tob. 13, 2 virtue and godlines.
Wisd. 16, 1
¹³He that heareth my words, and
Iohn. 5, 24 despiseth them, hath that whereby he
²⁹shall bee condemned in the daie of
Iohn 12, 48 iudgement.
2. Cor. 2, 15
¹⁶

Chap. 4.

*A praier for the attaining of the true
knowledge of Gods heavenly will
and for zeale in religion.*

SERVANT.



Orde my GOD
which art all my goods
and riches, what am I
that I dare speake ynto
thee? I am thy poore
^aIob. 25, 6 seruant, and a vile worme, yea much
more vile and poore, then I either
^bLuk. 18, 11 know, or dare show forth.

And yet, Lord, remember even
this one thing, that I am nothing,
^cMat. 19, 16 that I haue nothing, that I am no-
¹⁷thing woorth. Thou alone art good,
thou

thou alone art righteous ^d, thou alone art holie ^e, thou canst al ^f, thou doest al ^g, thou fillest al ^h. onlie the wicked thou sendest emptie awaie ⁱ.

^d Job. 9, 32
^e Sirach. 18, 1
^f Deu. 33, 4
^g Job. 11, 7
^h 8, & c

Remember, o Lorde, thy tender mercies ^k, and fill me with thy fauor; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world, vnles thy mercie and fauor doo holde me vp ^l?

^k Esai. 44, 6
^l 7, & c
^m h. Kings. 8
ⁿ verse. 27
^o Psalm. 39, 7
^p 8

Turne not thy cheereful countenance from thy seruant ^m; defer not to heale me from day to day; withdraw not thy comfort, that my soule be not as the thirstie land ⁿ.

^o Luke. 15, 53
^p k Psalm. 35, 6
^q Psalm. 98, 8
^r Luke. 1, 34
^s 1 Ps. 119, 41
^t 76
^u 77

O Lord teach me to doo thy wil ^v, teach mee to walke woorthilie, and humble in thy presence. For thou art my wisdome ^w, and knowest me in deed ^x. Yea, thou knewest me not onelie afore I was conceiued in my mothers wombe, but also afore the verie worlde

^v ^m Psalm. 51, 13
^w ⁿ Psalm. 143, 6
^x ^o Ps. 143, 10
^y 8
^z 1. corin. 1.
^{aa} verse, 30
^{ab} 1 Psal. 139, 1
^{ac} 3, & c
^{ad} 1 Psal. 90, 2
^{ae} Rom. 8, 29
^{af} 30

was made ^g,

So be it.

[That

Chap. 5.

That we must walke sincerelie and
humblic before God.

LORD.



onne, walke thou vprightly in my sight, & seeke me alwaies in singleness of minde.

^aMatr. 5, 8

Hee that walketh vprightlie, walketh safelie: for the truth deliuereth him from deceiuers and standers of the wicked. And if the truth shall make you free^b, you shall bee free in deede, and feare nought the vain words of men.

^aIoha. 8, 32

³⁶ make you free^b, you shall bee free in deede, and feare nought the vain words of men.

SERVANT. Truth Lord: there-

fore I beseech thee deale so with me, that is, let thy truth instruct mee, defend me, and bring mee to a blessed end^c. Yea, let the same thy truth deliuer me from al wicked lusts, and inordinate affections: so will it come to passe, that I shal enioy a wonderful freedome of the mind^d.

^aPsalm. 43, 4

^a1. Ioh. 3, 9

^aPsalm. 5, 4

LORD. And I wil teach thee what

^aIsa. 2, 12

^aIsa. 18, 30

is right and acceptable in my sight

Call thy finnes to remembrance

continuallic, & that with harrie

and sorrow^e, and neuer brag of

³¹
³²

of the Imitation of Christ.

good deeds, which thou hast doone ¹. ¹ 1. cor. 4. 6
 For in verie deede thou art a sinner ², ⁷
 and subiect to manie infirmities of ¹ Psal. 143, 2
 the mind; yea by nature alwaies thou
 rendest vnto vanitie ¹, and maiest ca- ¹ Gene. 6, 3
 silye fal, easilye be overcome, and ea- ¹ Genes. 8, 21
 silye troden downe, and cast to the
 ground ⁴.

Finallie thou hast nothing wherein ¹ Rom. 3, 27
 to boast ¹: but manie things to make ¹ 1. cor. 4. 7
 thee humble; beeing much weaker ¹ = Psal. 119, 14
 than thou canst perceiue. So then ²⁴
 looke that none of thy deedes seeme ³⁵
 great in thy sight, or excellent, or pre- ¹ 50. &c
 tious, or woonderful; yea count no- ¹ = Psal. 47, 9
 thing excellent, nothing glorious, no- ¹⁰
 thing commendable, and to be sought ¹ Psal. 108, 3
 for in deede, but onelie that which is ² Psal. 117, 4
 eternal ¹.

Let the euerlasting truth like thee ¹ Psal. 108, 12
 aboue al things ¹; & thine extream ¹ = Psal. 119,
 vilenes mislike thee ¹. ¹ verse, 2 213

Feare nothing, flie nothing, mislike ¹ 130
 nothing so much as thy sinnes, and ¹ 135
 wickednes ¹, they should more dis- ¹ 138
 quiet thee, than the losse of the de- ¹ Psal. 139, 19
 rest things in the world. ²⁰
^{21, &c}

Some behaue themselues not sin-
 cerelie enough towards mee, seeking
 out earnestlie, thorough curiositie
 and pride, my secrets, and mysteries,
 neglecting

The third booke

neglecting themselves and their
uation: these fellows by reason
their pride and curiositie, fall man
times into greuous tentations
through my displeasure.

But stand thou continually in
of the heauie sentence of the almi
tie God, and seatch not out
works of the most hie, but search
painefullie both how much euil
thou hast committed, and what good
thou hast left vndone.

Somes religion is altogether
their bookes, or in pictures, or in
outward signes, and ceremonies
some haue it in their mouth, but
in their heart. And contrariwise
being cleere in minde, and pure
heart, doo couet alwaies after
uenlie things, hearken vnwilling
vnto earthlie matters, and serue
necessities of nature with greefe,
sorrow: and these men perceiue
the spirite of trueth speakerh
them, how it teacheth them to
spise earthlie, and to desire cele
things; to contemne the worlde
and to wish for hea

uen night and
daie.

1 Rom. 1, 21

Rom. 2, 17

18, &c.

1 Cor. 13, 2

1 Rom. 1, 26

28

1 The. 2, 11

12

1 Psal. 90, 11

Pro. 28, 14

Philip. 2, 12

1 Matt. 23, 5

23, &c.

1 Matt. 7, 21

22

23

1 Eccl. 29, 13

1 Matt. 5, 8

1 John. 4, 23

24

1 Colof. 3, 1

2

1 Psalm 1, 1

2

1 Philip. 3, 8

1 Colof. 3, 2

Chap. 6.

A prayer and thankes-giving to God
for his benefites.

SERVANT,



Celestial father, fa-
ther of my Lorde Iesu
Christ: I praise thee for
vouchsafing to remem-
ber me a poore and sin-

ful wretch.^{b.}

O father of mercie^{c.}, and God of
all comfort, I yeelde thee humble
thanks, for refreshing me, unworthy
all comfort, with thine heauenlie
comfort.^{d.}

Evermore wil I praise and magni-
fie thee together with thine onelie
begotten sonne, and the holie Ghost
the comforter^e for ever and ever.^{f.}

O Lord my God, which louest mee
so holilie, I will reioice with mine
whole hart, when thou shalt come in-
to my mind.

Thou art my glorie, and the ioy of
mine heart: thou art mine hope and
refuge in the day of my trouble.^{g.}

But forasmuch as yet I am weake,
and of smal power, I haue great need
of thine assistance, and comfort:

H. r.

where-

2. Cor. 7. 3

1. cor. 13.
verse.

2. cor. 1. 2

2. cor. 7. 6

1. Ioh. 5. 7

1. Tim. 1. 7

1 Ps. 59. 16

The third booke

^a Psa. 106, 4 wherfore visit me oftener^b, & schenke me with holie discipline.

Set me free from wicked affection of the mind, and heale my soule of vnbridled desires, and sinnes, that being inwardly healed, & purged the

³ Psa. 23, 4 roughlie, I may bee made fit to loue.
^{Psal. 59, 9} strong to suffer, and constant to continue¹⁷, Amen.

^a Rom. 8, 35

¹ corin. 13, 4

5, & c

^b Eph. 3, 17

18, & c.

^c The force

and power of true loue you may behold as in a glasse. Ro. 8

35, & c

Ro. 14, 1 & c

Ro. 15, 1, & c

¹ Corin. 23,

verse. 1, & c

¹ Timo. 1, 5

² Peter. 1, 5

& c. ¹ Ioh. 2

verse, 7, & c

¹ Iohn. 4, 7

¹ Actes. 2, 42



Loue is a great thing

doubtles loue is an

cellent thing; it

make that which is

deuie light; and

that equalle which is vnequall

reth a burden and feeleth it not;

couereth al sower things into

and fauorie: I say that noble loue

Iesus driueth one to aduenture

things, and forceth alwaies to

unto perfection

Loue wil be aboue, and cannot be

kopt downe by anie abiect thing

Loue wil bee free, and loose from

worldlie affections, that neither

inward sight be dimmed, nor the

of the imitation of Christ.

either intangled by worldly prosperitie, or subdued by aduersitie. Loue is most sweete, most strong, most high, most large, most comfortable, most perfect: nothing is better than loue, either in heauen aboue, or in earth beneath. For it ariseth from God^d, and resteth on God aboue all things. 1. Ioh. 4. 7-16

He that loueth, lieth, runneth, reioiceth, is free and cannot be bound; he giueth all for al; and hath al in al, as he which resteth in one aboue all which is most high^e, from whom euerie good thing dooth spring, and arise. He respecteth nor gifts, but looketh on the giuer aboue all. 1. Ioh. 3. verse. 5, &c. 1. Iam. 4. 17

Loue knoweth no measure, but burneth aboue measure. Loue feelles no burden, weies no labor, contendeth aboue strength, and considers not whether a thing may be done or no; for it counteth nothing hard, or vnpossible. Therefore loue can doo al things: and he that loueth, bringes manie things to passe, if he faint, and trie not.

Loue waketh, and sleeping slumbereth not; laboring tires not; laden faileth not; terrified dismayeth not, but as a quicke flame, and
h. 2. bur.

burning torch breaketh forth vpward
and safelie pearceth out.

He that loueth, knoweth what this
meaneth. A great crie in the eares of
God, is the ardent affection of the
mind, while it saies; O my God, my
loue, thou art all mine, I am whole
thine. Raise vp in me a vehement
loue, that I may taste with the in-
ner mouth of mine hart, how sweet it
is to loue, and to swimme as it were
in the streames of loue.

Psalm 34, 8

Grant that I may so burne in loue,
that through the heate of desire I
may exceed my selfe: that I may
sing the ballad of loue, followe thee
my louer aloft, and set forth thy prai-
ses with such a zeale, that euen my
heart may faint againe: that I may
loue thee more than my selfe; yet
neither loue my selfe, nor anie other,
that loue thee vnfeinedlie, but in
thee, and for thee, euen as the law of
loue that shineth out of thee com-
mandeth, and doth require.

Psalm 118, 1

Psalm 119, 97

103

Loue is swift, sincere, godlie, plea-
sant and fruitfull, it is strong, patient,
faithful, wise, long suffering, and man-
ly; loue seeketh not her owne. For
where loue perisheth, where
serues himselfe.

1. corin. 13,

verse,

Loue

of the Imitation of Christ.

Loue is circumspect, modest, iust,
not daintie, not light, not giuen to va-
nities; but sober, chaste, constant,
quier, and temperate in al the senses.

Loue obeieth betters, despiseth it
selfe, seareth, thanketh, trusteth, and
hopeth alwaies in God, yea, when
God seemes to abhor it ^a.

^aFor with-
out paine,
none liue in
loue.

He that is not prepared to suffer al
things, and to yeeld himselfe to the
pleasure of his friend, is vnworthie
to be called a friend.

To conclude, a friend must re-
ceiue all, euen hard and bitter things
in good part for his friends sake, and
neuer leaue him in the time of ad-
uersitie¹.

Roma. 5. 7
8, 8, 6

Chap. 8.

*How to trie a true friend; also, how
to resist the enimie.*

LORD,

M

Y sonne, as yet thou
art not a stoute, and pru-
dent louer.

SERVANT. Whie

Lord?

LORD. For as much as a little af-
fault makes thee to leaue off^a, and
ouer-greedilie thou seekest consolati-
on.

1. Iohn. 4.
ver. 18.

h 3.

The third booke

tion.

A valiant louer endureth tentations, and giueth no care to the subtil persuasions of the enemy: and therefore he so liketh prosperitie, that with

b Psal. 19, 8 aduersitie he wil not be troubled.

Acts, 2, 34

1. Pet. 5, 10

A wise louer respecteth not so much the gift of the louer, as the loue of the giuer; hee looketh more on the minde, than on the thing; and weicth no gifts in respect of his friend.

The noble louer resteth not in the gift, but in me aboue al gifts.

Neither must thou by and by be out of heart, though sometime thou thinke not so reuerentlie, as thou wouldest, either of mee, or my seruants.

That good and sweete affection, wherewith thou art delighted now, and then, is an affection of present favour, and a cerraine fore-taste of the celestial countrie, on which fore-taste thou must not too much depende, because it altereth many times. But to strive against the wicked motions of the minde, and to despise the enticements of Satan, is doubtles a valiant exploit, highlie pleasing God.

1. Pet. 5, 8

So that no cause is there why thou

absurd

of the Imitation of Christ

absurd imaginations, which are woon't
to arise of euerie trifling occasion,
shoulde so torment thee: perseuere
constantlie in thy purpose ^d, & serue ^d Psal. 35, 3
God with an vpright affection. ^d Psal. 37, 14

Neither is it an illusion, that thou
suddenlie sometimes are rauished vp
on hie, and by and by cast down vnto
the old vanities of the mind ^e: which ^e 2 cor. 12, 7
forasmuch as thou sufferest them ra- ^f Roman 7,
ther against thy will ^e, than willingly, ^{verse, 17. &c}
as long as they displease thee, and
thou strugglest against them, they are
rather profitable than hurtful.

Know this for a certaintie, the drift
of the old enimie is to hinder thy stu-
die of godlines, and to withdraw thee
from al exercise of religion ^g, that is ^g 1. Pet. 5, 8
to saie, from the godlie remem-
brance of the paines of Christ, from
the care of thy saluation, and from
thy purpose to go forward in wel do-
ing ^h.

Manie wicked cogitations doth the
enimie bring into thy mind ⁱ, to make ⁱ Mat. 13, 39
thee to loath and abhorre praier, ⁱ Mat. 13,
and the reading of the holie Scrip- ^{verse. 35}
tures. Hee cannot abide an humble
confession of sins, and if he could, he
would withdraw thee also from the
communion. ³⁶

h. 4.

But

The third booke

But beleue him not, though manie times hee laie snares to entrap thee, care not for him. Turne them vpon his owne pate, when he prouoketh thee to wickednes, and saie vnto him^k, Auoide Satan, thou vncleane spirit, blush thou cursed wretch, thou which putteth these things into my head, auoid I saie; thou wouldest carrie me away from my God, but thou shalt not. For Iesus wil assist me, and so thou shalt but get a shameful foile. I had rather die, & suffer anie thing, than consent to thee^l. Wherefore be quiet, and holde thy peace; for I will not heare thee though thou trouble me neuer so much^m. The Lord is my light, and my saluationⁿ, whome shall I feare? The Lord is the strength of my life, of whome shall I be afraide^o. Though an host pitched against mee, mine heart should not be afraide, the Lord protecting & safelie deliuering me.

Thou therefore strue couragiously as a good souldier^p: and if at anie time of infirmitie thou fal, take a better hart vnto thee, and doubt not of mine especial fauor^q: and in anie wise beware of pride, and arrogancie, a cause why manie are led into error, and

of the Imitation of Christ.

and fall into blindnes almost incurable manie times.

Let the fall of those proud ones, foolishlie arrogating too much to themselves; bee a continual warning to thee to beware of pride.

1 Rom. 1, 27

24, &c

1 Ro. 12, 18

19

30

1. Peter. 5, 5

Luke. 18, 14

Esai. 14, 10

11, &c

2, Peter, 1, 4.

Chap. 9.

Of modest concealing the benefits of God

LORD



Sonne, it is good and profitable for thee to keepe close the zeale of religion that GOD hath giuen thee, nor to commend the same too insolently with words, or to praise it out of measure; but rather to despise thy selfe, and, as one vnworthie those so excellent gifts, to feare.

1 Ro. 11, 30

1. corin. 4, 6

7

Thou must not sticke too much vnto that affection, which maie easilie be changed into the contrarie.

Thinke while thou hast the fauor of God, how miserable and wretched thou shouldest bee without his fauor; and thinke not that thy coming forward in godlines consisteth onlie in hauing the benefit of Gods
h. 5. heauen.

1 Rom. 3, 24

Roman. 5, 1

2, &c

1. cor. 15, 10

Ephes. 3, 7

The third booke

heauenlie comfort, but also if thou
canst patientlie, and quietlie endure
the want thereof, in such sort that
thou faint not in praier, nor omit al-
together thine accustomed exerci-
ses, but aswel as thou canst, discharge
that which is in thee to doo, and neg-
lect not thy dutie for the vnquietnes
of minde which thou feelest in thy
selfe.

For manie, when things fal not out
euen as they wouldc haue them, are
by and by either impatient, or care-
les.

It is not alwaies in the power of
man to dispose his affairs at his plea-
sure, but God it is that both giueth
and comforteth, both when he wil,
and what he wil, and whome he wil,
and as he wil himselfe.

Some through a blind deuotion
haue cast themselues awaie, whilest
endeuoring aboue their strength,
they consider not the corruption of
their nature, but folowe the affection
of their minde, rather then the iudg-
ment of reason: the which, because
they tooke in hand more than Gods
wil was they should, did quicklie for-
go the fauor of God: and they which
made their nests in heauen, became
poore.

of the Imitation of Christ.

poore, vile, and forsaken^s, that the af-
flicted and poore might learne not to
flie with their owne wings, but with
my fethers.

As for such as are but yonglings,
and not trained vp in the waie of the
Lord, they vnles they hearken to the
counsel of the wise may easilie be de-
ceiued, and ouerthrowne^b: yea, if
they follow their owne braine before
such as haue experience, they are in
the greater danger, because they will
not be withdrawne from their opini-
on once conceiuedⁱ.

It is seldome seene that selfe-wise
men will yeeld to any.

And therefore better it is to haue
small wisdome with modestie, than
profound knowledge with a proude
mind: yea better it is to haue little,
than hauing much to wax proud^k.

He dealeth not circumspectlie e-
nough, that giues himselfe wholly vp-
to pleasure, forgetting his old aduer-
sarie; and the chaste feare of the Lord,
the propertie wherof is to be alwaies
wearie that it leaue not benefites re-
ceiuedⁱ.

And he is not virtuousslie wise, that
in the time of miserie despairerth ouer-
much, and reposerth lesse confidence,
and

The third booke

and trust in me, than he shoulde. He which in time of peace is too secure, in the time of war is out of hart commonly, and of no courage.

Haddest thou the waye to be haue
 • Matth. 11 thy selfe modestlie, and lowlie^m, and
 verse, 29 to gouerne thy spirits aright, thou
 couldest not so easilie fall into perill,
 and blame.

It is a point of wisdom, while thou
 art hot in the spirit, to consider what
 would fall out, if the light should go
 • Tob. 17, 11 wayⁿ: and againe, when that comes
 12 to passe, to thinke that it may retorne
 againe, being therefore withdrawne
 by me, that both you thereby may bee
 • Psa. 119, 71 the wiser^o, and I the more glorious.

For commonly thou shalt find such
 • James, 1, 2 triall more profitable^p, than if conti-
 • Peter, 1, 6, nuallie thou enioiedst prosperitie
 thine harts desire.

For thou art not vertuous, though
 • 1. Cor. 13 thou haue heavenly visions, and con-
 verse 1, &c. solations^q, learning and hie degree,
 • Matth. 5 vnles withall thou haue true mode-
 verse, 5 stie^r, christian charitie^c, and zeale of
 • 1. cor. 13 religion^r, vnles thou vnfaignedlie de-
 verse 3, &c. spise thy selfe, and reioice that o-
 • 2. cor. 10 thers don dispise, & contemne
 verse 31 rather than honor and
 • Colos. 3, 27 commend theeⁿ.
 • Mat. 5, 11
 • Pet. 4, 14

Chap. 10.

That man must debase himselfe in
the sight of God.

SERVANT



Dare speake vnto
my Lord, though I am
but dust and ashes^a: Gen. 18, 27
and if I should make a-
nie better of my selfe,
thou standest against mee, and my
sinnes beare witnesse against mee^b, b Iob, 9, 20
which I cannot gaine say. 30

But if I make none account of my
selfe; but laie aside proud imagi-
nations^c, esteeme my selfe for dust, c Luke, 18
as I am indeed, then wil thou be fa-
uorable, and thy light shal shine vp-
on mine hart: then wil it fal out, that
if I esteeme neuer so little of my
selfe, euen that little, I beeing pressed
downe to nothing, will vanish vtter-
lie. 31

And here thou wilt shewe me to
my selfe euen what I am, what I haue
bin, and whence I came; so wit no-
thing from nothing. And being left to
my selfe I am nothing but meere in-
firmities^d. d Psal. 8, 2
Psalm. 39, 7

But if thou shine vpon me with thy
fauor, Gene. 1, 7

The third booke

fauor, I am straightwaie made strong

¹Ps. 104, 30 ², and filled with new comfort.

And this is a wonderfull strange thing, that so suddenly I should be lifted vp, when thou doest so graciouslie embrace me, which of my selfe al-

¹Wisd. 9, 15 waies am caried downward ² vnto Roma 7, 23 earthly things. This is a frute of thy

²⁴ loue, which freelic preuenteth me ¹, ³Ps. 59, 10 and saueth from so manie troubles ¹, ²Psalm. 89,

verse, 1, &c. and preserueth from greuous dangers, and deliuereth me, to saie the truth, from so infinite euils.

For louing my selfe inordinatelie

¹Luk. 15, 13 I cast away my selfe ¹: but after once I sought and loued thee sincerelie, I

¹Luk. 15, 21 both found thee, and my selfe ¹, and by that loue also I brought my selfe the more to nothing.

For thou, O my sweet Sauer, thou ¹Psam, 89, bestowest mo things vpon me ¹, than ¹verse, 1, &c I can deserue, and a great deale more than I can hope for, much lesse desire.

Wherefore I thanke thee my God, which albe I am vnworthie the least of al thy blessings; yet of thine honor & infinit goodnes, ceaseth not continually to loade euen the vngate-

¹Mat. 5, 45 ful ¹, and thine enemies with bene-

¹Luke. 18, 13 fits. O Lord, thou which art our sal-
uation

of the Imitation of Christ.

uation^b, our strength, and our sheild; ^aExo. 15, 3
conuert vs, we beseech thee, that we ²Sam. 2, 2
maie proue grateful, humble, and ^{Psal. 138, 3}
godlie in thy sight, Amen. ^{Esaie. 12, 2}

Chap. 21.

*That al things are directed vnto
God, as to the principal end.*

LORD

Sonne, if thou desire to
to be hapie, thou must make
mee thy cheefest and principal end^a. Heereby shal thy nature be
purified^b, which most comonlie ben- ^aRoma. 12, 3
deth vnto it selfe, and to thinges cre- ^{verse 36}
ated. ^bGene 6, 5
^{Gene 8, 21}

For as soone as thou seekest thy
selfe in anie thing^c, by and by thou
faindest, and witherest in thy selfe. ^cMatt. 15, 3
^{1, cor. 13, 18}

And therefore thou must refer al
thinges to me alone, which gaue al^d, ^dIam. 1, 17
and send al, and therefore vnto me as
to the chiefe spring, al thinges must re-
turne^e. ^eRo. 11, 36

Out of me the smal as wel as the
great, the poore as wel as the rich doe
drawe the water of life^f, as from a ^fPsal. 139, 9
liuelie fountaine: and they which ^{Esaie. 11, 3}
frankelic and willinglie serue mee, ^{Iohn. 4, 10}
they

The third booke

they shal receiue one benifite vpon
 1 Ioh. 1, 11 another. But if anie wil glorie, or
 1 Iere. 9, 23 delight in anie priuate thing besides
 24 mee^h, hee at no time shal feele true
 1. Cor. 1, 31 ioye, and comfort in his mind, but fall
 2. Cor. 10, 17 into sundrie discomodities, and
 18 troubles.

Therefore thou must ascribe no
 goodnes, nor godlines neither to thy
 selfe, nor to anie mortal man, but al

1. Cor. 3, 6 to Godⁱ without whose blessing man
 1. Cor. 1, 30 hath nothing^k.

1 Iam. 1, 17 I gaue al, I challenge al of right, and
 1. Cor. 4, 57 I looke to be glorified for al^l.

1 Ro. 11, 36 This is the truth, whereby the vaine
 glorie of man is put to flight.

And who so hath the fauor of God,
 and true charitie^m, he is neither en-
 1 Rom. 5, 5 uious, nor faint-hearted, nor proudⁿ.

Roma. 8, 35 For heavenly loue subdueth al things,
 1. Cor. 13, verse 4, 8 c and stretcheth forth al the powers
 of the mind^o.

1. Cor. 13, 7 Wherefore if thou best wise, thou
 wilt reioice and trust in me alone, e-

1 Math. 19, uen as God alone is god^p, who
 verse 17 about al and in al is to be

1 Tim. 1, praised for euer.
 verse 17 more¹ A-

2. Tim. 6, 16 men

Chap. 12.

*That it is a sweet thing to serue God,
and to despise the world.*

SERVANT.



Lorde, I wil speake
again, I can not holde
my peace, and in the
cares of my G O D, my
Lord; & my King dwel-
ling in the hie heauens, this I saie. O
Lorde, how great is thy goodnesse,
which thou hast laide vppe euen for
them which feare thee? Much more
then for them which loue thee, yea
much more for them which honour
thee with all their hearts.

psa. 31. 19

Truelie vnspeakeable is the sweet-
nes of thy contemplation, which thou
impartest on such as loue thee.

b. sai. 6. 4

1. corint. 3. 9

And heerein cheefelie thou decla-
redst the force of thy loue, in that
when I was not, thou madest mee;
and after, when I went astray, thou
brought me home agane; and com-
mandedst that I shoulde serue^d, and
loue thee.

Gene. 1. 7

Job. 10. 8

9. &c

d. Psal. 119. 5

O fountaine of euerlasting loue,
what shal I say of thee? or how can I
forget thee; that hast vouchsafed to
remember

The third booke

remember me? who beyond al hope
 hast bin merciful to mee thine owne,
 euen when I was dead ^e, and cast a-
 waie: and at such time as I deserued
 naught, didst bind me vnto thee tho-
 rough thy fauour and friendship.

Now what shal I render for this thy
 bounteousnes? Surelie I will serue
 thee. But that is no great thing to
 serue him, whome al creatures of du-
 tie must obeie ^e. This rather is won-
 derful, and strange; that thou vouch-
 safest to take & admit so vile a wretch
 as I am, into thy seruice among the
 number of thy beloued ^b.

Loe, whatsoever I haue to doo thee
 seruice withal, it is thine ⁱ. But what
 me thinks you serue mee, more than I
 you; For beholde, heauen and earth,
 which thou hast made for the vse of
 man ^k, are present, and continually
 discharge the durie which thou hast
 enjoined them ^l. Yea the angels also
 thou hast created, and ordeined for
 the vse of man ^m. But of all other
 things this is most wonderfull, that
 thou wouldest debase thy selfe so
 much, as to serue man ⁿ, and hast pro-
 mised to giue thy selfe for him ^o.

For these thy benefites what shal I
 render vnto thee? O that I could

serue

of the Imitation of Christ.

serue thee al my life long / Yea would
 to God I could serue thee euery one
 day sincerelie; Trulie thou art wor-
 thie al seruice, al honour, eueralasting
 praise. Doubtles thou art my Lord, ¶ 1. Tim. 1,
 and I am thy poore seruants, bound ¶ verse. 17
 to serue thee with all my strength, ¶ Luk. 17, 10
 and to sing out thy praises without ¶ Luk. 10, 27
 ceasing. And surelie so I will, or ¶ Deut. 6, 5
 would at least-wise; but what I can- ¶ Deu. 11, 18
 nor, supplie thou, O Lord, of thy good- 19
 nesse. 20

A great honor, a great preferment
 is it to be thy seruant, & to contemne
 worldlie things for thy sake. For ¶ Matth. 10,
 great shall be their reward which vo- ¶ verse. 37, & c
 luntarilie submit themselues to this ¶ John 12, 25
 holie seruice; and they shall feele ¶ Matt. 5, 11
 the sweete comfort of the holie spi- 12
 rit, who through the loue of thee ¶ Romans. 3,
 haue despised the pleasures of this ¶ verse 35, & c
 present worlde. Great freedome of ¶ 1. Cor. 1, 5
 mind shal they come vnto, which en- ¶ Matt. 7, 13
 tering into the narrow way, haue 14
 cast aside worldlie cares, and cogita- ¶ Luke 13, 24
 tions. ¶ Matth. 6,

O how sweete and comfortable is
 the seruice of God, whereby a man is
 made free, and holie. O the holie ¶ Roman. 8,
 state of Gods seruants, which maketh ¶ verse. 13
 men equall to angels, acceptable ¶ Heb. 1, 14

The third booke

Matth. 5 to God^d, to the diuels terrible^e, and
 verſe. 3, &c honorable among the faithful^f | O
 Mar. 10, 8 noble ſeruice, and alwaies to bee wi-
 Acts, 19, 15 ſhed for, whereby both the cheefeſt
 Eccleſi. 10 felicitie is gotten, and ioy without
 verſe, 20 end obtained^g.
 21

25
 1 Ioh. 1, 2, 3
 Iohn. 17, 22

Chap. 13.

That the deſires of the mind muſt be
 examined and bridled.

LORD.



Y ſonne, thou haſt
 yet manie thinges to
 learne.

SERVANT. What
 are thoſe, Lord?

LORD. That thou make thy de-
 Luke. 22 ſire obedient to my commandement,
 verſe. 43 and be no more a friend to thy ſelfe,
 Iohn. 4, 34 but deſirous to obſerue my will^a.
 Iohn. 5, 30 Manie times thou art inflamed,
 Luke. 22 and vehementlie driuen on through
 verſe, 24 deſires: and when thou art ſo, conſi-
 Iohn. 5, 44 der with thy ſelfe, whether thou ſeek-
 Iohn. 1, 4 more my praiſe than thy profit^b. For
 6 if thou couet a thing for my ſake, thou
 Luke. 9 wilt take in good part that which I
 verſe, 3, &c. ſhal ſend; but if couetouſnes cauſe the
 59 ſame, then art thou kept backe, and
 61 preſſed downe^c.
 Luk. 18, 22

Wherefore take heede that thou
 leaſt

of the Imitation of Chyſt.

leane not too much to thy conceaued
 deſire, I not being of counſel ^d, leaſt ^d Prou. 3, 5
 afterwarde thou buie it full dearelie; 7
 and that at another time diſpleaſe
 thee, which at y^e firſt thou didſt like,
 and long for ^e. For euerie affection ^e Luk. 9, 59
 that ſeemeth good, muſt not bee fol- 61
 lowed, nor the contrarie ſuddenlie a-
 voided. Luke. 13, 18

Sometime it is good to bridle euen
 good motions and deſires, leaſt either
 thou paſſe thy bounds through im-
 portunitie of minde, or offend others
 through thine intemperancie; or
 thou ſuddenlie fall through the re-
 ſiſtance of them.

Otherwhiles it is expedient to uſe
 violence ^f, and to reſiſt the appetite, ^f Matth. 23
 and not weie what the fleſh either verſe. 23
 likes or miſlikes ^g; but rather to uſe ^g Gala. 5, 16
 diligence, that it be conſtrained to ^h 17, &c
 beie the ſpirit, and ſo long be kept vn-
 der in bondage til it be pliant vnto al
 things; and haue learned to bee con-
 tent with a litle, and ſimple eſtate,
 and neuer to murmur for a-
 nie affliction.

Have the crosse, and
be crowned.

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The third booke

Chap. 14

Chap. 14.

The way of patience, and to fight against
flethlie desires.

SERVANT.



Then, my Lord, and
God, as farre as I per-
ceiue, I haue much need
of patience. For ma-
nie contrarie thinges

^aLuk. 21, 39

happen in this life: in so much that
albeit I desire quietnes by al meanes,
yet is it impossible for mee to doe
without warre and trouble.

^bTob. 7, 1

^cJohn. 16, 20

LORD. Thou saiest true, my sonne.

Yet wil I not haue thee to seeke after
that peace which is without tentati-
ons and troubles: but then to thinke
thou hast found peace, when thou
shalt be tried with manifold miseries
and vexations.

^dJames. 1, 2

Now, if thou say thou canst not

^e1. Peter. 1, 6

suffer much, tel me, my sonne, howe

then wilt thou suffer the euerlasting

^f4. Matth. 7,

torments of hel fire.

^gOf two evils

^hverse. 23

alwaies the lesser must bee chosen.

ⁱMatt. 23, 41

Wherefore to auoid those euerlasting

^jMat. 5, 10

paines, studie to endure the miseries

of this present world patiently for the

^k1. Pet. 4, 14

Lords sake.

Think

of the Imitation of Christ.

Thinkest thou that the men of this world feele either none aduersitie, or but little? If thou doest, thou art in a wrong opinion, for they which liue most delicatelie, liue in miserie ¹.

Gen. 3, 10

11

17

Iob. 12,

verse. 1, &c

But thou wilt say: They haue their delights, and they followe their fantasies, and therefore they be little touched with their miseries. Wel, suppose euery thing falles out according to their wish; how long wil that last?

Luke. 12,

verse. 10

43

44

Verelie euen as smoke shal they consume away ², which are wealthie in this world ³, so that of ioyes passed there shall be no remembrance ⁴.

1. Thef. 3, 3

Psa. 37, 30

3

9

13, &c

Luke 4, 14

35

26

Psal. 37, 9

10

20, &c

1. Prou. 14,

verse. 12

12

Yea, while they liue too they enioy them not without sorow, trouble, and feare. For of what things they take pleasure, of the same they receiue sorrow manie times. And deseruedlie. For they which beyond reason follow vaine delights, euen reason would that they should not haue them without paine, and griefe ⁵. And their pleasures too are but verie short, and deceitful, and dishonest, and filthie. But this they perceiue not, they are so droonken and blinde: but like brute beastes, for a little pleasure in this worlde, they cast their soules into euerlasting paines ⁶.

Psa. 49, 11

1, &c

Where-

The third booke

^a Eccle. 18, Wherefore my sonne, followe not
 verse. 30 thou the lustes ^a, but renounce thine
³¹ owne wil ^o. Delight thy selfe in the
 Galath. 5, Lord ^r, and hee wil giue thee thine
 verse, 16, &c harts desire.
^a Luke. 9.

verse, 23 &c For, know this for a truth, if thou
 1 Psal. 37, 4 wouldest true lie reioise, and receiue
 1 Iere. 9, 23 much comfort at mine handes, thou
 24 must vtterlie despise all worldlie
 things, and contemne those vaine
 lights ^a. For therein true felicitie, and
 ample reward of comfort dooth
 consist. And the more thou withdrawest
 thy selfe from worldlie pleasure, the
 sweeter consolations shalt thou
 1 Psal. 94, 19 in me ^r. But as I said before, thou shalt
 2. corin. 1, 3 not attaine therunto without some
 4 and labor ^r.
 James. 1, 3

1 Acts, 14, 22 For there is against thee old
 1 Roman. 8, steme, but that wil be foiled by a bet-
 verse, 1, &c ter custome: the flesh, but that wil be
 Galat. 5, 16 brideled by the heate of the spi-
 17 rit: the old serpent ^a Satan,
 1 2. Cor. 11, but he both at thy praier
 verse, 3 wil flie, and by godlie
 Reuel. 12, 9 exercise runne
 12 awaie ^r.
 17

1 2. Pet. 5, 3

1 Mart. 26, 41

of the Imitation of Christ.

Chap. 15.

Of obedience to our betters, after the
example of Christ.

L O R D



onne, he that with-
draweth himselfe from
obediēce, driueth him
selfe out of Gods fauor

and hee that seeketh
priuate, forgoeth publike things.

He which gladlie, and voluntari-
lie obeieth not his better, sheweth
plainlie thereby, that hee hath not
yet brought his flesh in subiection, but
that it wincheth backward, and mur-
mureth manie times.

Wherefore learne with al speed to
submit thy selfe to thy superiour, if
thou desire to tame thy flesh. For
the outward enimie is the more easi-
lie overcome, if the inner man be sure
and strong.

Thou hast none foile, and trouble-
some an enimie to thy soule, as thy
selfe, if thou bee without the spirit.
For thou must vnfeinedlie contemne
thy selfe, if thou wilt be maister ouer
blood and flesh. But forsomuch as
thou louest thy selfe as yet immoder-
ately,

I.

rately,

Deut. 10:16
Deut. 10:18

19. Ro
Eph. 6, 6
Colos. 3, 22

1 Tim. 3, 1

1 Pet. 2, 13

1 Pet. 2, 13

Mark 16
ver. 6, 46

Luke 22, 40

Gal. 5, 16

The third booke

ratelie, thou abhorrest to commit thy

selfe wholie to the wil of another^h.

But, O earth and ashes^t, what great

thing doest thou, if for the Lordes

sake thou obeie man^h; when I the

verse. 13 Almighty and most hie, who of no-

thing created al things^l, submitted

my selfe humbly to a man for thy sake,

and was most vile & contemptible^u,

that thou by mine humility mightest

ouercome that pride of thine^u?

Learne to obeie, O dust; learne to

bring downe thy selfe, O earth, and

slime^p, and to throw downe thy selfe

vnder al mens feete. Learne I saie, to

breake thy wil, & humblie to submit

thy selfe to al^u. Waxe hot against

thy selfe, and suffer not pride to haue

place within thee: but shewe thy

selfe so lawlie, and simple, that al may

treade thee vnder feete like mire in

the streets^r.

What hast thou, O vaine man, to

complaine? How canst thou, O wic-

ked wretch, speake againe to them

which dispraise thee, seeing so often-

times by offending God, thou hast

deserued the paines of hell^h? But

gratiou^s lie haue spared thee: making

no small account of thy soule, that

thou perceiuing this my loue to thee

wards,

wardes, mightest alwaies shewe thy selfe thankful for my benefits^a, and evermore being given to true obedience, and modestie^b, take it patiently when thou art contemned^c.

PLus, 12

13

17

1. Pet. 1, 17

1. Pet. 2,

verse, 10, & c

Chap. 16.

That wee are to consider the secretes iudgements of God, least we waxe proud
in his gifts.

SERVANT,



Lorde, when thou thunderest scorth thy iudgments against me, thou makest al my members to shake & quake

for feare, & terrifiest my mind about measure^a.

Job. 4, 17

18

Astonished I consider that the verie heauens are not cleane in thy sight^b. And thou foundest follie in thine Angels, and therefore diddest not spare them, what shall become of me^c? If the verie starres did fall from heauen^d, what shall I that am but ashes and dust^e hope for? They whose works seemed commendable, haue vtterlie beene confounded^f; and such as were fed with the bread of Angels, I haue scene to bee

Psalme. 6, 1

Psalm. 33, 6

Job. 15, 15

Job. 4, 18

19

Esai. 14, 32

Eccle. 10,

verse, 9

Marth. 11,

vers. 20, & c

Marth. 11,

verse, 3, & c

The third booke

delighted with the huskes that swine

¹Luk. 15, 16 cate 8.

So that there is none holines, if thou, Lord, draw backe thine hand no wisdome helpeth, if thou gouerne
²1. corin. 1 not^b; no strength dooth good, if thou
verse 17, &c assist not; no chastitie is sure, if thou
defend not; & no custodie can keepe
³Psal. 1:7, 1 safe, if thou watch notⁱ.

For being forsaken, alas, we drown
⁴Matth. 3 and perish^k; but if thou care for vs,
verse. 25 we liue and prosper. Wee are of our
Luke. 8, 24 selues fraile, but strong through thee;
& of our selues neither hot nor cold,
⁵Luk. 17, 5 but zealous through thee^l.

Doubles it is my part to conceiue
most humble and baselie of my selfe
and though I seeme to haue some
goodnesse, yet must I not weie the
⁶Luke. 18, same^m. I say, it is my part to submit
ver. 21, &c my selfe to those bottomlesse iudge-
⁷1. corin. 4, 7 ments of thineⁿ, seeing I find my selfe
⁸Psal. 119, 7 to be no better than nothing of no-
30 thing.
32

O weight without measure; O sea
⁹Psal. 36, 6 vnpassable^o, where I find my selfe to
bee nothing but altogether nothing;
Where is then the couert of glorie?
Where is the vaine conceipt of glo-
¹⁰Psal. 9, 16 rie? All vaine glorie is swallowed up
Psal. 119, 120 in the gulf of thy iudgements: ouer

me. What are all men in thy sight?
Euen as claike in respect of the pot-
ter.

1 Ksa. 19, 14

Can hee waxe proud with vaine
praises, whose mind is trulie obedi-
ent to the Lord? No though all the world
should extol him, seeing hee is in ser-
uice to the truth; he will not be mo-
ued with their commendations,
whose trust is fixed vpon the Lorde.
For euen they al, who utter his prai-
ses, are nothing, and together with
the sound of their words, shal vanish
awaie. But the truth of the Lorde en-
dureth for euer.

Iere. 9, 23

Psal. 49, 10

Psal. 89, 48

Psal. 49, 10

Esaie. 40, 8

Psal. 117, 2

Chap. 17.

What words, and maner we should vse
in desiring anie thing at the
hands of God.

LORD.

Sonne, in thy prayers
thou must vse these wordes:

Lord, bee it euen so, if it
please thee; Lord, if it bee for the
aduancement of thy glorie, let it bee
done in thy Name; Lorde, if thou
seest it good, and profitable for mee,
grant that I may vse it to thine honor
& praise; but if thou knowest it will be

Iam. 4, 15

Act. 12, 21

1 corin. 1, 9

Matth. 6, 10

Mat. 26, 30

¶ *What God will
may be done.*

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Chap. 17

The third booke

hurtful, O Lord remooue awaie this
desire fro me ^b.

^a James. 4. 3

For euerie desire which seemeth
right and good in the iudgement of
man, is not of the holie spirit, and it
is an hard matter to discern rightlie
whether a good or an euil spirit doth
prouoke thee to couet this or that, or
whether thine own spirit moue thee
therevnto ^c. Manie in the ende haue
bin deceiued, who seemed to bee stir-
red vp by a good spirit.

^a 1. Cori. 3.
verse,

11

And therefore alwaies thou must
wish for that, which thou wouldest
haue in the feare of God, and with
humbleness of minde ^d: and commit
the whole matter to the Lord, with a
meere checke to thy selfe, saieing on
this wise:

^a psal. 9. 7

psal. 111. 5

Prou. 1. 28

29

Lord, what is better for me, thou
knowest, doo thou whether of both
thou wilt thy selfe ^e. Giue me what
thou wilt, as much as thou wilt, and
when thou wilt thy selfe. Deale with
me as thou thinkest good, and as it
shall please thee, and be most for thy
glorie. Place me there where thou
wilt thy selfe, and in all things vse me
at thy pleasure. I am in thine hand ^f,
turne me, lose me euerie waie. Be-
hold, I thy seruant: am prepared to

^a Matt. 8. 3

Mark. 14. 36

psal. 31. 5

1 Pet. 5. 6

Luke. 1. 38

al things: because my desire is to (and
would to God I could rightlie, and
perfectlie) serue thee, not my selfe ^a.

Rom. 14, 8

Philip. 1, 18

Chap. 18.

X A prayer for grace to doo the will
of God.

SERVANT,



Most bountiful Sau-
our, extend thy fauour to-
wards me ^a, let it be with
me, and labor with mee,
and continue with mee vntil the
end ^b.

Psal. 138, 3

Philip. 1, 18

Giue me grace to wish, and couet
those things ^c, as may be grateful to
thee, and acceptable in thy sight.

Phil. 3, 13

Let thy wil be my wil, and let mine
alwayes follow thine, and agree ther
with ^d.

Mat. 23, 10

Mat. 23, 10

Grant that I maie like and mislike
that which thou doost ^e, and neuer
like or mislike anie thing, but that
which thou doest either like or mis-
like.

Mark. 7, 15

John. 3, 16

John. 3, 16

John. 3, 16

Assist me to crucifie my selfe to al
worldlie things ^f; and for thy sake to
couet in this world to be contemned
and vknownen.

Gal. 2, 20

Roman. 8, 1

Phil. 1, 18

And aboue al things grant that I

content this world, but
desire heauen.

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Chap. 19.

The third booke

maie rest, & haue peace in thee: thou
art the true peace, thou alone art the
quietnes of mind^s. Without thee al
things are hard, and troublesome^e. In
this peace, that is, in thee alone, which
art the chiefest, and euerlasting fel-
citie, I wil sleepe; and take my rest.
Amen.

Chap. 19.

*That the true comfort is to be sought
for, in God alone.*

SERVANT.



Whatsoever pleasure
I can wish, or Imagine, I
looke not for it in this
life, but in the world to
come^e.

If I alone had all the pleasures that
mought bee, and enioied al the de-
lights in the world, certaine it is they
would not long endure^e.
And therefore thou canst not ful-
lie be delighted, and refreshed tho-
roughlie (O my soule) but in the
Lord^e, who comforteth the abiect^e,
and assisteth the meeke^e.
Hope a little while^e, O my soule,
hope for the promise of GOD, and
thou shalt attaine to plentie of all
good

of the Imitation of Christ. but desire heavenly

good things in heauen. But if thou vnmeasurablie desire tēporal things, make an account of it, thou shalt forgo eternal s.

Vse this world^b, but desire heauenⁱ.

No temporal thing can satisfie thee^k; for thou art not created to enjoy the same.

Haddest thou al creatures in thine owne possession: yet wert thou not blessed. But thy felicitie consisteth in God the creator of al^l. Which is such, not as is scene and commended of the foolish fauorers of this present world, but as the good, and faithful disciples of Christ hope for, and they sometime foretaste who are spiritual and pure in hart^m, whose conuersation is in heauenⁿ. Vaine, and short is al worldlie consolation: but true and blessed is the spiritual^o which the truth dooth minister.

The godlie man carrieth alwaies about his comforter, euen Iesus^p, whom on this wise he speaketh vnto,

O Lord Iesu, be with me in al places, and at al times, Let this be my comfort to lacke al worldlie comfort willing^q: or if at anye time I lacke thy consolation, let thy wil, and due

8 Luke. 10.

verse, 29.

1. Iohn. 15.

16.

17.

1. Cor. 7.

verse, 31.

1 Colof. 3, 1.

2.

1 Eccle. 1, 2.

Eccles. 4, 8.

1 Psal. 36, 7.

8.

9.

Psalme. 42.

verse, 1, 2, 3.

10.

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12.

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32.

33.

1 Pet. 1, 7 trial of me^e be in stead of chesest
Psal. 33, 4 comfort^e. For thou wilt not alwaies
chide, neither keepe thine anger for
Psal. 103, 9 euer^e.

Chap. 10.

*That al our cares must be
cast vpon God.*

LORD.

1 Iam. 4, 7

MY sonne, let me deale
as I wil with thee^e. I doe
know what is for thy pro-
fit. Thou cocciuest as a
Psal. 94, 11 man^b, and in manie things doost so
Mat. 23, 23 think, as thy fleishlie mind doth coun-
2 Cor. 3, 1 sel thee.

SERVANT. Truth Lord. Thou
hast more care of me, than I can haue
of my selfe^e. For he standeth totter-
Psal. 53, 22 ringlie, who trusteth not wholie in
Psal. 49, 14 thee^e.

1 Pet. 5, 7.

1 Luke. 1, 33

O Lord, so that my wil maie be
right and grounded on thee, deale
with me euen as thou wilt^e. For it
cannot be but good whatsoeuer thou
shalt determine of me.

Wherefore whether thou wilt that
I be in darknes, I praise it^e; or in the
light, I praise it, whether in prosperi-
1 Rom. 17, 21 tie, I praise it, or in aduersitie, I praise
2 corinth. 6 that
Psal. 4, 8

that also 1. *1. Cor. 13. 12.*

1. Psal. 34. 1.

LORD. Sonne thou must bee so minded, if thou deale with me: and be as willing to suffer^h, as to reioise; and to be poore and needieⁱ, as rich and wealthie.

James. 1. 3.

John. 15. 19.

John. 18. 4.

1. Matth. 13. 12.

verse. 17.

Luke. 9. 13.

Philip. 4. 4.

1. Cor. 13. 12.

colos. 1. 12.

1. 1. Thes. 5. 18.

verse. 18.

SERVANT. Lord, I will gladlie suffer for thy sake whatsoeuer thou shalt send: yea I wil take in good part at thine hands euil as wel as good, sower as sweete, sorrow as ioy^h, and for al things yeeld thanks^l.

Defend me, o Lord, from sinne, and I wil feare neither death nor the diuel, & so thou forsake me not vtterlie, neither blot mee out of the booke of life, no miserie shal dismaie me^m.

1. Psal. 92. 1.

verse. 5. 18.

Chap. 21.

That the troubles of this life are patientlie to bee suffered after the example of our Saviour Christ.

LORD.



MY Sonne, for thy saluation I came down fro heauen^a, and tooke thy miseries vpon mee not of necessitie^b, but voluntarilie; to teach thee to bee patient,

1. Ioh. 3. 13.

Iohn. 6. 33.

1. Cor. 13. 12.

Philip. 4. 4.

1. 1. Thes. 5. 18.

verse. 18.

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tient, & to beare the miseries of this

^c 1. Peter. 2, world gladly^f, not grudgingly.
^{vers.} 21, &c for from the houre of my birthe-
^d Elsaie, 55 uen till my death on the crosse, there
^{verse.} 2. &c neuer wanted sorrowes, which I was
¹ Luke. 9, 23 to suffer^d. I bare the want of necessa-
^e Luke. 27 ric things^e; I heard much muttering
^{Matth.} 4, 2 aganst mee^f; I put vp manie taunts
¹ Luke. 9, 38 and reproches^g; for my benefits I re-
¹ Iohn. 7, 12 ceiued vnkindnes^h; for my miracles
² Matth. 12 il. wordsⁱ; for my ghostly counsell re-
^{verse.} 24 prehension^k.
¹ Iohn. 8, 48
^h Elsaie, 5
^{verse.} 1. &c

SERVANT. O my Lord, seeing
^{Matth.} 21, thou in this life hast shewed thy selfe
^{verse.} 33, &c patient (wherein especially thou ful-
¹ Luke. 12, 14 filledst the commandement of thine
¹⁵ heauenlie father^l;) good reason is it
¹ Iohn. 7, 28 that I a miserable and sinful wretch
³⁰ doe show my selfe patient according
¹ Iohn. 17, 4 to thy will; and while thou thinkest
^{Philip.} 2, 3 meet beare the burden of mortal life
¹ 1. Peter. 3, 3 after thine ensample^m.
^{verse.} 11, &c

For although this present life
¹ Matth. 11 seeme burdensome. yet through thy
^{verse.} 29 fauor it is made the lighter, and maye
³⁰ the more easilie bee borne of weake-
¹ Phil. 4, 13 lings both by thine exampleⁿ, and
¹ Hebru. 6, 11 of thy saints^o.
^{verse.} 12
¹ Heb. 11, 33

Yea much more comfortable is it
^{33, &c} now, than it was in the old law, when
¹ 1. Corin. 3 both the waie was harde to finde^p,
^{verse.} 13, &

of the Imitation of Christ.

and few had a desire to seeke the celestial kingdome.

9 Rom. 9, 19

1. Cor. 10, 6

Then how much am I bound to thee, which hast vouchsafed to shewe both to me & to al belceuers a righte and readie waie vnto thine euerlasting kingdome! For thy way is our waie: and by holy patience we strue to come vnto thee, our crowne: whom, vnlesse thou haddest gone afore, and schooled vs, who woulde care to follow, how manie woulde abide not onely behinde, but a great way off also, if they had not these thy noble examples before their eyes?

Ioh. 14, 6

Iohn. 14, 3

19

Iohn. 15, 13

Ioh. 16, 32

33

And, hearing such comandements and signes, and yet are luke-warme; what would we doo if we had not such a light giuen vs to follow the?

Chap. 22.

Of long suffering: and who is patient in deed.

LORD.



What is that thou saiest my sonne? cease to complaine. Beholde how both I, and other saints haue suffered;

Heb. 12, 3

Heb. 12, 3

verse. 3

Heb. 12, 3

34

thou.

thou hast not as yet resisted vnto
Heb. 12, 4 bloud. Little is it which thou suffer-
est being compared with them, who
haue suffered so much, so mightilie
bintempted, so grieuously afflicted,
Hebr. 11, so manie waies tried, and exercised.
verse, 34 And therefore cal such into minde
35 as haue endured more troubles: so
36 shalt thou more easilie beare thine
37 owne. And if thine seeme not light,
looke whether impacience doo not
cause thee to thinke so. But be they
final, bee they great, endeuer thou to
beare them patientlie.

1. cor. 6, 4 For the more patience thou shew-
Iames, 1, 3 est, the more wiselie thou doest; the
3 more fauor thou shalt get, the more
easilie than shalt beare aduersitie, be-
ing both in minde, and custome not
stoutfullie prepared herevnto.

Rom. 5, 3 And saie not, I neither can nor
4 maie suffer this at his hands; for he
hath iniuried mee greatlie, and accu-
sed me of those things, which I neuer
thought of; if another had dealt so
with me, I could yet haue put vp such
things, as I see might reasonable be
put vp. I saie, vse not these speeches,
for they are foolish cogitations, such
as neither weigh the woorthines of
patience, nor the reward due for the
same.

of the Imitation of Christ.

same ^s, but respect persons rather, & ^s Iam. 1, 12,
iniuries receiued ^b. ^b Mat. 5, 43

44. 500

He is not trulie patient, that wil beare but with whome he list, and what he list. But he is patient in deed, that waigheth not who molesteth him, whether is better, or his equal, or his inferior; whether he be good and godlie, or wicked and vngratious: and howsoeuer he bee iniured, and when soeuer, he taketh it in good part, as sent from God, and puts it in his winnings. For the smallest thing that is. being suffered for Gods sake shal haue a great reward ⁱ.

1 Mat. 5, 12

13

Wherefore be thou girded ^k vnto the battel, if thou wil haue the victorie. Vnles thou strue, thou shalt neuer obtaine the crowne of patience ⁱ. So that, if thou wilt not suffer thou refuest to be crowned, but if thou desire to be crowned, strue manfullie, and suffer patientlie the brunt of the battel ^m. For neither quietnes without labor, nor victorie without fighting is obtained ⁿ.

Roma 8, 18

Philii. 1, 12,

13, &c.

^k Eph. 6, 14

12. Tim. 2, 5

^m Psa. 27, 14

Psal. 31, 24.

ⁿ 2. Tim. 2, 5

SERVANT. O my Lord, grant that through thine assistance I maie doo that, which of my selfe me thinks I can not doo ^o. Thou knowest that otherwise I can but suffer litle, & enen

^o 1. Cor. 3, 3

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by a smal puffe of aduersitie, am easilie ouerthrowne.

Grant that al troubles for thy name sake mai be welcome to me, and wished for: for to suffer, and to be afflicted for thee, is verie good for my

Psal. 119, soules health?, Amen.

verse. 67

71

Roma 7, 5.

verse, 3, &c.

Iames, 1, 3.

3

Chap. 23.

A confession of mans weaknes
and miserie

SERVANT.



Wil confesse my sinnes, and wickednes vnto thee, O Lord.

Psal. 32, 5.

Oftentimes a small thing brings me downe and troubles me. Sometime I determine to play the stoure champion, and by and by with a light tentation I am ouerthrowne. Now and then of a small thing ariseth a greuous tentation, and when I thinke I am safe, vnwares manie times I receiue the foile.

Psal. 69, 7.

Wherefore Lord behold mine humilitie & frailtie, which is wel known to thee. Haue mercie on me; and deliuer me out of this mire.

This dooth vex me at the very hart,

hart, and confounds me in thy presence, when I see how fraile I am, and weake to resist affections: which albe they draw mee not altogether to assent^e, yet they disquiet me greatlie^e by their sore assaults, and make mee wearie of my life, they fight so within me.

Rom. 7. 15

16

17

18

And hereby more evidentlie I perceiue mine owne infirmitie, in that I see wicked cogitations doo more easilie inuade; than forsake me.

Oh that thou most mightie God of Israel, and loue of godlie soules^d, oh that thou wouldest behold my paine and grieue^e, and prosper mine endeavors!

Heb. 4. 15

Psal. 25. 16

Strengthen me with courage from thine holic heavens, that the olde man, euen the miserable flesh, not plainelie as yet made subiect to the spirit^f, get not the vpper hand^g, whome as long as wee liue in this wretched world, we must resist^h. I cal it wretched, because therein al things are ful of snares, and enemiesⁱ. For tentations come vpon tentations: yea, while one conflict is a making, others come on the necke of them vnlooked for^k.

Roma. 8. 5

Rom. 6. 13

Gal. 5. 16

17

Iob. 14. 1

13

1. Peter. 5. 8

Iob. 7. 13

14

So then can this life be loued, which bath

Manie dispraise, few
despise the world.

163

Chap.

The third booke

hath so much gal therein, and is open

1 Job. 5, 7 to so manie troubles, and miseries 1 Or
can it be called a life, which causeth

2 Job. 10, 17 so manie deaths, and plagues 2 And
yet, notwithstanding al this, it is lo-
ued, and manie seeke for pleasure in
the same 3.

3 Mat. 7, 13

Luke, 13, 31

24

4 1. Iohn. 2,

verse 17

5 1. Iohn. 5,

verse, 19

6 1. Iohn. 2,

verse, 16

7 Ioh. 16, 20

Luke. 16, 25

The world is manie times disprai-
sed, because it is deceitful, & vaine 4:

and yet it is hardly forsaken, the de-
sires of the flesh beare such a swaie 5,

For in verie deed some things pro-
uoke to loue, other to abhorre the

same. To loue it the lust of the flesh,
and of the eies, with the pride of life 6

wil allure; to abhor it, the paines and
euerlasting miseries to come 7

cause.

But, alas, vile pleasure subdueth
the minde addicted to the world: so

that to feed the senses, it thinketh it
a pastime, hauing neither scene, nor

18 Psal. 34, 8, tasted the sweetness of the Lord 8, nor
19 1. cor. 2, 9 the inner comfort of virtue 9.

20 But they, which vtterlie contemne
21 the world, and studie vnder hollie
discipline to liue vnto God, they

both knowe the heauenlie comfort
promised vnto such as forsake them-
selves 10, and also perceiue howe

11 mentablie the world dooth erre, and

12 Luke. 9, 33

13 Iohn. 16, 33

lies in the wickednes.

1. John. 3.
verse. 18

Chap. 24.

That we must repose no confidence
in anie creature, but in
God alone.

SERVANT.



My soule^a, trust in
the Lord in al things,
and about al things, for
hee is the euerlasting
rest of the godlie^b.

Psal. 16, 7

Psal. 133, 14

Giue me grace, O sweete Iesu, O
my GOD, to rest in thee about al
things in the world; about al health
and beautie, about al honor and glo-
rie, about al power and dignitie, a-
bout al knowledge and dexteritie of
wit, about al cunning and riches, a-
bout al mirth and ioyfulness, about
al praise, al fame, al sweetness, al
pleasure, about al hope, al promise,
and al merit, about al desire, al
gifts, al rewardes which thou canst
giue; and poure out, about al ioy and
solitic which the mind can feelee, and
conceau; finally, about al Angels,
and archangels, about al the host of
heauen, about al things visible and
inuisible, about al things which
thou

Matth. 10 thou art not^c, o my God.

verie. 37 For thou, my God, thou art best of

38 al; thou alone art almightie, thou

39 lone art plentifull, thou art most

Matt. 19, 27 sweete, and thou art most comforta-

28 ble; thou art most faire, most louelic,

29 most noble, and most glorious^d.

Roma. 8, 35 In thee are, haue bin, and will bee

38 euermore all good, and perfecte

39 thinges: and therefore both little is

3. Iohn. 3, 15 it, and lesse than thy selfe, whatso-

4 Psalm. 36 euer thou giuest me besides thy selfe,

verie. 5, & c. or openest and promist of thy selfe

Psalm. 42, 1 not seene, neither perfectly attain-

ed.

For my minde will neuer bee at

quiet, nor content with that is pre-

sent; vntill, hauing passed ouer all

gifts and worldlie things, it rest in

thee^c.

2. Cor. 12, 2 O Christ, my sweete spouse and Sa-

uior, o most faithful loue, Lord of the

1. Timo. 6, whole world^f; o that I had the wings

verie, 13 of true libertie, that I might flie vnto

Reuel. 1, 15 thee, and rest in thee^g.

8 Psalm. 33, 6 O when shall I be mine owne man,

and beholde howe sweete thou arte,

8 Psalm. 34, 8 my Lorde, my God^h; when shall I

winde my selfe wholie into thee in

such sort, that for the intire good

will I beare thee, I may not knowe

my

my selfe, but thee alone after an incredible manner; knowne but vnto few.

1 Psa. 17. 15

1 Rom. 7. 24.

Now oftentimes I sigh^k, and beare my wretchednes with griefe, because much euill^s rush vpon me in this vaile of miseries, the which manie times trouble me, and grieue me, and ouer-shadow me, and hinder mee, yea they distract and withdrawe, and so intangle me, that I can haue no free access vnto thee, nor enioy thy louing embracements in the presence of thy blessed saints.

1 1. corin. 13. verse. 13.

O my God, let my so manifold sighes and sorowes of mind, which I feelee in this world, moue thee.

O Iesus, the brightnes of eternall glorie, and comfort of the wandering soule, my mouth is with thee that can not speake, & in silence^m doo I speake to thee.

1 Esa. 30. 15.

How long will my Lorde defer his coming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer mee from all trouble.

1 Psa. 40. 7.

1 Revel. 12. verse. 17.

Come, Lord Iesus, come. For Iacking thee, I am no daie, no houre in quiet: because thou art my ioy, without whom my table is emptie.

1 Psa. 130. 1.

I am a caitiue, and I know not how
kept in prison, and kept downe with
fettlers ⁷, and so shal be, til thou come
for me with y^e lig^{ht} of thy presence,
set me at libertie, & shew me a friend-
ly countenance ⁹.

Let others seeke in sleede of thee
what they wil, nothing neither doeth
nor shall please mee, but thou, my
God, my hope, and eternal salu-
tion ¹.

I wil neuer bee silent, I wil neuer
cease to praie ⁵, vntill thou put away
all displeasure, & speake to me againe.
LORD. Lo, because thou callest for
me, I am come: thy teares, thy glo-
ning thy humilitie, and hartie sorrow
haue moued me so to doo.

SERVANT. O my Lord, through
the desire I haue to enioy thee, I who
am readie to renounce all things for
thy sake ⁷, haue called thee. But thou
first diddest stirre mee vp to seeke
thee ⁸; for which thing, O Lorde,
yeeld thee humble thankes, who of
thy great goodnesse hast bestowed so
singular a benefit vpon me.

Now what remaineth, but that I
humbly submit my selfe to thee ⁸, be-
ing alwaies mindful of my sinnes, and
vilenesse ⁷.

of the Imitation of Christ.

For among all things either in hea-
uen or earth, none is like to thee ¹.

Thy works are exceedingly good ²,
O Lord, thy iudgements are true, and
all things are guided by thy proui-
dence ³.

Wherefore praised, and magnified
be thou, O wisdom of the Father ⁴,
and thou my soule ⁵, and mouth,
with al creatures of the worlde ⁶, ex-
tol and glorifie him for euer;

* Psal. 35, 10

Psal. 71, 19

Psal. 89, 18,

Psal. 86, 8

* Gen. 1, 31

* Psal. 19, 1

2

Matth. 6,

verse, 16, &c

* 1. Corin. 1,

verse, 34

Coloss. 2, 3

* Psal. 146, 1

2

* Ps. 150, 6

Psal. 148,

verse, 1, &c

Chap. 25.

Of the continual calling into minde
the infinite blessings, and be-
nefits of God.

SERVANT



Lorde, open thou
the eyes of my vnder-
standing ¹, and teach
mee to liue according
vnto the rules of thy

* Psal. 119, 18

lawe.

Grant that I may knowe thy wil,
and with great reuerence, and paine-
fulness, call thy manifold benefites
bestowed both vpon mee, and al
men into minde; that so I may ren-
der

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der due praise vnto thee for the same^b.
 8 Psal. 16, 7

Albeit, to saie the truth, I cannot sufficientlie commend thee for the least of al thy benefits^c; yea, so vnworthy am I to extol thee dulie for them^d, that when I consider thy liberalitie, I am ytterlie dismayd at the greatness thereof.
 9 Eccle. 18, 4
 10 Psal. 40, 5

For whatsoeuer wee haue, belonging either to the bodie, or to the soule, outwardlie or inwardlie, naturallie or otherwise; they are thy benefits, and commend thy bounteousnes and liberalitie^e, of whom we haue receiued al good things^f.
 11 Psal. 33, 6
 12 1. Corin. 12, 3
 13 1. Tim. 1, 17
 14 1. Math. 23, 14
 15 1. Ioh. 3, 27

And although some haue more than others, yet al is thine^g, and without thee euen the least thing cannot be attained^h.
 16 1. Cor. 4, 6

Now ifanie haue receiued greater gifts, he cannot brag of his owne merit, nor extol himselike about others, nor despise his inferioursⁱ. For by as much is a man greater, and better, as how much hee ascribeth lesse to himselfe^j, and is the modestest in yielding thanks. And the more vile and vnworthy a man iudgeth himselfe, the more capable is hee of greater things^k.
 17 1. Cor. 4, 7
 18 1. Tim. 3, 11
 19 1. Ioh. 3, 14

Againe, he that hath fewer gifts, ought not to take it heavilie, nor to envie his betterⁿ; but rather to castⁿ Jam. 4, 3 his eyes vpon heaven, and highlie to commend thy goodnes, who giuest thy gifts so abundantlie, and so franklie without respect of personsⁿ.

From thee we have al^o, and therefore in al things thou art to be glorified. What is meete for euerie man thou knowest; and why this man hath litle, and he much, it is not for vs, but for thee to iudge, who knowest what is necessarie for euerie man.

Therefore, my Lorde, and God, I count it for a great benefite, to haue but few things which seeme glorious, and praise-worthie in the opinion of man. And thus I thinke, that basenes, and pouertie should be so farre from disquieting the minde, and bringing downe a man, that they ought to bee occasions of great comfort, and reioicing, inasmuch as thou, God, doest choose the poore, humble, and despised in this worlde into the number of thy saints, and seruants^r.

As witnes thine Apostles, whome thou madest princes through al the earth: who behaued themselues so modestlie, and shewed forth so litle

K. I. malice,

ⁿ Mat. 5, 45

Luke 6, 35

ⁿ 1. Cor. 4, 6

James. 3, 17

^r Psal. 113, 7

Math. 5, 1

1. Cor. 1, 26

1. Pet. 4, 5, 6

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malice, and deceit, that not onlie
they abstained from complaining,
but also reioised to suffer rebuke for
thy name: yea those things which
we naturallie abhor, they did gree-
dilie embrace.

So that nothing should so comfort,
and reioice the hart of him, which lo-
ueth thee, and confesseth thy good-
nes, as the knowledge of rhine hea-
uenlie will: wherewith hee ought so
to content himselfe, that he desire as
greatly to be of smal, as another doth
to be of great account; and take as
wel in woorth the lowest place, as the
hieft roome; and to bee dispised and
contemned, as to bee honored, and
extolled aboue al. For more should
he desire to haue thy wil doone, and
thine honour aduanced, than anie
thing besides; yea more plea-
sure should he take therein,
than in anie thing els,
which either he hath
alreadie, or maie
haue.

Acts. 5, 41

1. Thel. 2,

verse. 15,

2. cor. 11, 23

24, &c

Iere. 9, 23

24

1. cori. 1, 31

Matt. 20,

verse. 25

26

27

Matt. 6, 10

Matt. 26, 39

42

44

1. Iohn. 3,

verse. 15

16

17

Rom. 8, 35

36, &c

Chap. 26.

Of the things, in number foure, which
procure quietnes.

LORD,



Wil now teach thee
my sonne, the readie
waie vnto peace, and
freedome.

SERVANT. Doo,
Lord, as thou saist, for that is it which
I desire.

LORD. My sonne, doo the will of
another, rather than thine own wil^a:
alwaies desire little before a great
deale^b: alwaies couet the lowest
place^c, and submit thy self to al^d: al-
waies praie, and wish that thou maist
throughlie doo the wil of God^e; and
doubtlesse thou shalt enter into the
boundes of peace, and quietnes.

^a Ioh. 4, 36

Iohn. 5, 30

Iohn. 6, 38

^b Acts, 20

33

34

35

^c Luk. 14, 8

9

10

SERVANT. This thy short speech,
Lord containeth much perfection:
and though it bee brieft for wordes,
yet it is pithie for sense, and most ef-
fectual. And, did I faithfullie obeie
the same, sure I am, affections would
not beare such a swaie within mee, as
they doo^f: and I neuer am agreed, ver.
and out of quiet, but when I swarue
k. a. from

Prou 25, 7

^d Eph. 5, 21

^e Mat. 6, 10

^f Roman. 7,

vers. 15, &c

Gal. 5, 17

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from thy doctrine.

But thou, Lord, which art almighty, and alwaies doost desire the welfare of man ⁸, extend thy fauour towards mee, that both I may doo thy wil, and attaine saluation, Amen.

Chap. 27.

A prayer against euill thoughts or cogitations.

SERVANT.

^a Psal. 22, 1



Lorde my God, forsake me not ^a; O my God, assist me. For euill cogitations, and feares be in my mind, which disquiet mee; insomuch that I see not how to auoid, & breake them off without great hurt to my selfe.

^b Act. 5, 19

Act. 12, 10

LORD. I wil go before thee, and suppress the power of man: and hauing opened the prison doore ^b, reueale my secrets, and mysteries vnto thee.

^c Psal. 67, 1

^d Psal. 18, 3

SERVANT. Doo so, Lord, and with thy countenance ^c banish al wicked cogitations fro my mind. For this is my onelie hope, and comfort in trouble, euen to flie vnto thee ^d, to depend

pend vpon thee, to call vpon thee ze-
louſlie, and patientlie to expect thine
heauenly comfort.

• Pſa. 37, 14

Chap. 28.

A praier vnto almightie God, to haue
the eies of our vnderſtan-
ding opened.

SERVANT.



Sweete Ieſu, ligh-
ten me with the bright-
neſſe of thine eternall
light, drive all darke-
nes, as it were, from the
manſion of my ſoule^a.

^a Iohn, 1, 9
Iohn, 12, 8

Suppreſſe thoſe wandring thoughts,
and breake in peeces thoſe violent
tentations.

Fight thou couragiouſlie for my
defence, and vanquiſh euil beaſts, to
wit, the inticing deſires of the fleſh,
that by thy power I may get peace,
and ſing out thy praifes in the holie
court of my ſoule.

Rebuke the windes^b, and tem-
peſts, command the ſea to bee quiet,
bid the north wind not to rage, and
there wil be great calmenes. Send
thy light, & truth^c, which maie ligh-
ten the earth: for I am rude earth,

^b Mat, 8, 26
Luke. 8, 24

^c Pſal, 43, 3

k. 3.

good

good for naught, vntill thou enlighten me.

Powre out thy fauour from aboue, replenish my soule with thine heauenlie grace; & minister the water of godlines, wherwith y^e vppermost part of the earth being watred, may bring forth good, or the best fruit rather.

O Lord, lift vp my mind, which is pressed downe through the waight of sinnes, and stir vp the same wholie to the desire of celestial things, that hauing tasted the sweetnes of spirituall happines, it maie greatlie grieue me euen to thinke of this world^d. Take
4 Phil. 3, 8 me, or plucke me rather from all mo-
Coloss. 3, 1 mentarie pleasure of earthlie things:
2 for no creature can either quiet, or
1 Ioh. 16, 33 comfort my minde^e.
2 Thes. 3, 16 Ioine me to thee by an vndissoluble
17 band of good wil. For thou alone dost
suffice thy friend, and without thee al
1 Colo. 3, 2 other things are vaine^f, Amen.

Chap. 20.

That we ought not curiously to enquire
how other men do liue,

LORD.



Y sonne, be not curious,
neither haue thou vaine co-
gitations in thy mind. What
is

of the Imitation of Christ.

is this or that vnto thee? Follow thou me^a. For thou needest not care what manner of folkes others are, either what they doo or speake^b.

^a Ioh. 21, 22
^b Matt. 7, 1
2, 8cc

Thou art not appointed to pleade for other men; but thou must answer for thy selfe^c. Why then medleth thou with that which nothing toucheth thee?

^c Matth. 23
verse, 30
21, 8cc

It is I which know al, and see al whatsoeuer is done vnder the coape of heauen^d: yea, I know how it goeth with euerie man, what hee thinketh, what he would, & whither his counsell tends^e.

1. Peter. 4, 4
5

And therefore commit al things to me: be thou quiet, and let troublesome people alone in their doings. For they shal one day yeeld an account of al their deedes, and saiengs^f, neither can they mocke me^g.

Galat. 6, 5,
Reue. 21, 13
^d Matt. 13,
verse, 3
^e Psalm. 7, 9
Hebr. 4, 13
Reue. 2, 23

Weie thou neither the shadowe of a great name, nor the familiaritie of manie, nor the priuate good-wil of men. For these things doo but distract the mind sundrie waies, and replenish it with blacke clouds of darkenes.

^f Rom. 14, 2
verse, 12
^g Galat. 6, 7

Wouldest thou diligentlie attend my comming, and open the doore^h of thy mind so let me in, then would

^h Sal. song. 5
verse, 2
Reuel. 3, 10

I gladlie speake, and reueale my se-
crets vnto thee.

Chap. 30.

Where the true peace, and profiting of
the mind doth consist.

L O R D.

^aIoh. 14, 27

MY sonne, thus haue I
said ^a, Peace I leaue with
you; my peace I giue vnto
you, not as the worlde gi-
neth, giue I vnto you.

All men desire peace: but all men
care not for those things which be-
long vnto the right peace ^b.

^bLuk. 19, 42

My peace dealeth with such as are
modest, and meeke in heart ^c. Thy
peace doth consist in long suffering ^d;
which thou maiest enioy plentifully,
if thou wilt hearken to me, and folow
my saiengs ^e. Wherefore in al things
consider what thou doest, and what
thou speakest, & let this be thy chie-
fest care, how thou maist please me ^f,
and besides mee take pleasure in no
thing ^g.

^fColo. 1, 10

^gEphes. 5, 10

^hIere. 9, 23

²⁴ Of other mens saiengs and doings
iudge not thou rashlie ^h; neither in-
uerse. 1, &c trude thy selfe into another mans
charge ⁱ:

ⁱMath. 7

charge: so shalt thou either litle, ^{1 2. Thes. 3,}
or verie seldome be troubled. ^{verie. 11}

For thou canst not be void of al
trouble liuing in this world^k, to feele ^{1 Ioh. 16. 33}
no vexation either in mind or bodie,
is peculiar to the saints in heauen
which inioy euerlasting rest. ^{1 Ioh. 16. 2}

So then thinke not that thou hast
found true peace, if thou feele no ad-
uersitie^m; or that al is wel, if thou ^{Reuel. 12, 4}
haue none enimie; or that thou art ^{1 I. Cor. 4.}
in good state, if thou inioy prosperi- ^{verse 8, &c.}
tieⁿ: neither deeme that thou art ^{1. Thess. 5.}
somewhat, or highlie in my fauor, ^{verse 2}
though thou remainest where great ³
exercise of religion is: yea, or tastest
the sweetenes of the same^o, For by ^{o Mar. 14. 17}
these things a true louer of godlines ¹⁸
is not knowen, neither dooth the pro- ¹⁹
fiting, and perfection of a man consist ²⁰
in these things.

Wherein then? Namelie in sub-
mitting thy selfe wholie to the wil of
God; and in seeking thy selfe in no-
thing^p, be it litle or much, neither ^{p Rom. 12,}
now nor hereafter, but alwaies both ^{verse, 16}
in wealth and woe keeping one man-
ner countenance with thankesgiuing
waing euerie thinge in equal ba- ^{1 Phil. 4. 12}
lance. ¹³

Finallie, if thou shew thy selfe so
k. 5. vali.

valient, and constant in faith, that
when inward consolaiton is with-
drawen, thou canst addresse thy selfe
to suffer great things: , and yet for
al that refraine from praising thy self
vainelie for thine holines, & zeale,
doubtles thou shalt find the right,
and readie waie vnto peace, yea and
one day behold my countenance a-
gaine with mirth, and ioie.

Rom. 5, 3

James. 1, 3

Luk. 18, 11

Roma. 11, 18

Psal. 43, 3

Pf. 91, 14

Phil. 4, 11

Coloss. 3, 5

And if thou once come vnto such a
passe, that thou canst fullie and per-
fectlie contemne thy selfe, know of
a truth; that thou shalt enioie as
much peace and quietnes, as possible
maie come vnto a mortal man.

Chap. 31.

In praise of a quiet, and free mind;
with an humble petition for
the attaining of the same,

SERVANT

Doubtlesse, it is the
part of a perfect man, lord,
neuer to loose the minde
from the studie of heaven-
ly things; but to passe over the mani-
fold cares of this world euen without
care, not like a sluggard, but through
the

of the Imitation of Christ.

the excellencie of a free mind, cleauing to no worldly thing with an immoderate desire ^a

^a Philip. 3.8

O most gracious, & merciful God, keepe mee, I beseech thee, from the cares of this world^b, that I be neuere too much intangled by reason of the manifold things, which this bodie needeth; nor taken with the vaine delight of that which hurts the soule; nor finallie broken, and ouerthrowne with sorrowes.

calossi. 3. 1

1. Iohn. 2. 15

^b Mat. 6. 25

26, &c.

1. cori. 7. 31

I say, not from those things which the vaine world dooth greedily hunt after^c; but from those miseries, which suppress the minde of thy seruant by a common and penal curse of mortallitie, and so withdraw mee that I cannot enter when I would into the freedom of the spirit^d.

^c 1. Iohn. 2. 16

verse, 16

^d Rom. 7. 16

47

O my God, which art sweetnes vnspokeable, make all fleshlie ioye, which withdraweth mee from the loue of eternall things, and entiseth with the beholding of, I cannot tell what present, and pleasant goodnes, make this ioy to be grienous and odious vnto me^e.

^e Gal. 2. 14

Philip. 3. 7

Let not flesh and blood, O my God, let not flesh and blood overcome me^f; let not the world and the vaine glorie

^f 1. Iohn. 2. 15

26

The third booke

g Ioh. 12, 32 glorie thereof deceaue me^s; let not
h 1. Pet. 5. 8 satan by his subtiltie supplant me^h.

1. Pet. 5. 9 Giue me strength to resistⁱ; pati-
k Ephe. 3, 16 ence to indure^k; constancie to per-
17 seure vnto the end^l.

Rom. 12, 12 Grant me for the comforts of this
1 Matth. 24 worlde the most comfortable oint-

verse, 13 ment^m of thine holie spirit; and; for
Renela. 2. 7 the lust of the flesh power on me the
m 2. Corin. 1 loue of thy nameⁿ. The very meat,

verse 31 and drinke, and apparel, with other
a Jame. 4. 4 things necessarie for the nourishment
of the bodie, are euen burdensome to

a 1 Cor. 7, 32 a feruent spirit^o. Giue grace that I
33 may vse these things moderatlie, and
34 neuer be snarled with an ouer great
p Mat. 6, 25 desire of them^p.

All things are not to bee reiected,
for then nature would decay: againe
to couet superfluous and euery plea-
sant thing, thy sacred commande-
mentes doo forbid; for so the flesh

q Rom. 8, 8 would insult ouer the spirit^q. Where-
Galat. 5, 16 fore betweene these things let
17 thine hand direct me, and

teach me to do nothing
out of measure,

Amen.

This

Chap. 32.

That selfe loue is the cause
of perdition

L O R D



Y sonne, thou must
buie the whole, with
the whole, and keepe
backe nothing of thy
selfe^a. For knowe this,

selfe-loue dooth more hurt thee^b
than any thing besides: and accor-
ding to thy loue, euery thing dooth
more or lesse cleaue vnto thee. So
that if thy loue be pure^c, simple, and
godlie, thou shalt be quite from the
bondage of things.

Conet not that, which thou maist
not haue^d: and haue not that which
may hinder thee, and deprive thee of
the libertie of mind^e.

It is maruellous that thou doest
not wholly commit thy selfe to mee
with all that thou hast or canst desire
Why doest thou vainely consume
thy selfe with sorow? Why dost thou
wearie thy selfe with superfluous
cares^f? Shew thy selfe obedient to
my wil, and I will see that none hurt
come vnto thee^g. But if, to attaine

^a Mat. 19, 11

27

29

Luke 9, 23

24

^b Matt. 7, 3

4

5

Mat. 19, 22

^c Ioh. 2, 17^d Exod. 20

verse, 17

Roman. 7, 7

^e Gala. 5, 16

17

^f Psal. 42, 5

11

Psalm. 43, 5

^g Matth. 6

verse 33

profit

Things not possessed, but
despised, do good.

113

Chap. 33

The third booke

profit, and to enioy thy desire, thou
applie thy selfe to seeke things, and
minde to change thy soile, looke ne-
uer to bee at quier, or free from care.
For in euerie thing thou shalt wishe
some thing, and in no place looke for
perfect peace.

Therefore euerie thing dooth good,
but not euerie thing which wee haue
gotten, and mightilie heaped toge-
ther; but contemned, and cut fro the
mind by the rootes^h: which I would
not should be vnderstood of monie,
and riches onlie, but also of the desire
of honor and vaine-glorie, all which
doe perish with the worldⁱ.

Phil. 3:7

8

1. Iohn. 2,
verse. 17

1. Cor. 7, 31

Gal. 5, 22

1. Iohn. 14,
verse. 17

The place also doth smally defend,
if zeale of the spirit be lacking^h: nei-
ther can that outwarde peace long
continueⁱ, if it be not grounded vp-
on a staied mind, that is, vnlesse thou
depende vpon mee, though thou
change thy soile, thou shalt not bet-
ter thy selfe, For when occasion doth
arise, and is receiued, thou shalt
find not onely those things
which thou didst shun,
but a great deale
more.

Chap.

of the Imitation of Christ.

Chap. 33.

*A prayer to obtaine the puritie of
mind, of heauenlie
wisdom.*

SERVANT

STrengthen mee, O
God, by the grace of thy
holie spirit^a: confirme the
inner man, that my mind
maie vtterlie be voide of al vaine
cares^b and grieffe, & I neuer drawen
awaie with the desire of anie thing,
be it vile, or pretious, but maie count
both my selfe^c, and al other things,
euen corruptible^d. For asmuch as
nothing vnder the sunne continueth
euer^e, but they are al vaine, & vexa-
tions of the spirit^f. He who thus
thinketh, is most singularlie wise.

O Lord, giue me heauenlie wise-
dome^g, which may teach mee to
seeke^h, and find thee aboue al, to
sauior of theeⁱ, and to loue thee^k, a-
boue al: and to take other things as
they are in themselves, according to
the order of wisdom^l. Giue mee
grace both wiselie to auoid flatter-
ers^m; and patientlie to beare my
foesⁿ. For, neither to be moued with
querie

^a Eph. 3, 16^b 1 Cori. 7

verse, 32

^c Luke. 3, 23^d Phil. 3, 8^e Eccle. 1, 3

4

^f 1 Ioh. 3, 17^g Eccle. 2,

verse 11, & c

^h Eccle. 2, 26

Wisdo. 9, 4

ⁱ James. 1, 5^j Mat. 6, 33^k Psal. 34, 8^l Math. 23,

verse. 37

^m Mar. 13, 29

30

ⁿ Luke. 10, 37^o 1. Co. 7, 29

30

32

^p Pro. 2, 16^q Prouer. 3, 3

4

^r Prou. 29, 5^s 1. Pet. 2, 11

21

^t 1. Pet. 3, 8

9

^u Prou. 16, 32

The third booke

• Pro. 14, 29 euerie blast of words^o, nor to listen
 P Eccl. 7, 28 to the flattering Marmaid^r, is doubt-
 Prouerb. 6, les a great part of wisdom; and the
 vers. 20, &c readie waie to goe forward safelie in
 34 our iournie begun.

Chap. 34.

Against ill youngs.

LORD



Y son, take it not grie-
 uouslie, though some con-
 ceiue, and speake amisse of

• Matt. 5, 11 thee^a; but thinke worse of thy selfe
 then they doo, and belecue that none

b Luke. 18, is more weake than thy selfe^b.

verse, 13

If thou treade the secret path of
 virtue, thou wilt not greatlie way fi-
 eng wordes^c.

• Psa. 56, 11

It is no smal wisdom in aduersi-

• Psa. 112, 7

tie to be silent^d, to turne vnto mee,

Esaie, 03 15

and not to bee disturbed whatsoeuer

Luke. 21, 19

men doo thinke. Thy peace must not

depend vpon the speech of men: for

thou art one maner of man stil, speak

they il, or spake they wel of thee: but

in me, in me I saie, true glorie, and

• Ioh. 16, 33

true peace dooth consist^e, the which

he shal mightelie enioy, who neither

• Matth. 10,

desireth to please men, nor feareth

verse, 28

their displeasure^f.

Of

Of vntemperate loue, and vaine
feare, al vnquietnesse of mind, and di-
stracting of the senses doo arise.

1 Mat. 19, 21

22

Chap. 35.

How we ought to call upon God, and to
praile him in aduersitie.

SERVANT.



Raised be thy name

O Lord, for euermore,
whose wil it is, that I
should bee tried with
this affliction^a: which

James. 1, 2

of my selfe I cannot escape, but am to
flie vnto thee, requiring thine assi-
stance^b, and to turne it to the best.

psal. 71, 2

O Lord, now am I in trouble, and my
mind is grieuouflic vexed thorough
my present miserie.

3

And therfore, O most deare father,
what shal I say? I am intrapped on
euerie side: deliuer mee from this
houre, wherinto I doubtles came, that
thou therby mightest purchase great
praise, both for bringing me so downe
and deliivering me againe^c.

Psa. 22, 23

O Lord, I beseech thee deliuer me
from this euil, me poore and needie
soule^d, knowing not whither to turn
my selfe without thee.

24

psal. 40, 17

In

The third booke

In like sort, o Lord, giue mee patience now^e, helpe me, o my God, so wil I not feare, be I neuer so grieuouſlie afflicted^e.

Hebr. 13, 1
Heb. 10, 36
Pſal. 56, 11
Acts. 5, 41

And now in theſe my troubles, what ſhal I ſaie? Euen thy wil bee done, Lord: I haue deſcrued this affliction and puniſhment^e, and therefore muſt of neceſſitie beare it (God grant that patientlie I may doo ſo) til after theſe ſtormes faire weather comes againe.

I know right wel, thou canſt by thy almightineſſe either altogether remooue awaie this tentation, or mitigate the rage thereof, that I faint not vtterlie, as often heretofore thou haſt done^e, of thy great mercie towards me, o my God. And the more troubles ſuppreſſe me, the more ſweetlie ſhal I be reſreſhed with the helpe of thine almightie right hand.

Pſal. 77, 1
2
3
5
6, &c.

X Chap. 36.

Of calling for Gods aſſiſtance, and hope to recouer his fauour againe.

LORD.

MY ſonne, I am that Lord euen the ſtrengthenet of men in the day of trouble, vnto whom thou muſt make reſourſe

Nahum,
v. 1, 7

of the Imitation of Christ.

as often as it goes not wel with thee.

But thou feelest not my heauenlie comfort, because thou turnest not thy selfe with speed vnto praier ^b.

^b Psal. 50, 15

For, before thou makest any earnest praier vnto mee, thou seekest much comfort else-where, and takest pleasure in outwarde things; which doo thee smal good, vntill thou perswade thy selfe indeede, that I it is who deliuer such out of trouble as put their confidence in mee ^c, and that without me no helpe is auailable ^d, no counsell profitable ^e, no phisicke durable ^f.

Psal. 86, 1

3, &c

^b Psal. 33, 18

Psal. 27, 14

Psal. 13, 24

^b Psal. 33, 16

17

18

^b Job. 5, 13

Psal. 5, 2

4

^b Luke, 8, 43

^b Reu. 22, 7

^b Reu. 21, 1

^b Peter. 3, 13

^b Job. 9, 4

5

6, &c

^b 1. Kings. 8

verse, 23

Titus. 1, 1

2

^b Mat. 24, 13

^b Psal. 37, 14

1. corin. 16,

verse 13

^b Psal. 37, 3

7

34

But now, hauing taken courage vnto thee after stormes, waxe thou strong againe in the light of my mercie. For I am readie, saith the Lorde ^g, not onelie to restore all thinges to their integritie, but also mightilie to renew them ^h.

Is there any thing to hard for me ⁱ? Or am I like to them which keepe not promise ^k? Where is thy faith? Stand constantlie, and perseuere ^l: show thy selfe a patient and valiant man, and doubt thou not but in due time thou shalt find comfort ^m.

Waite ⁿ, waite I saie for mee, and I will come and heale thee. It is temptation

The third booke

Matt 6, 25

26, &c

Prouer. 10,

verse, 25

Mat 6, 34

tion that troubles thee, and vain feare which terrifies. What good doth care of future chances, but euen bring sorrow vpon sorrow? The daie hath enough with his owne griefe. A vaine thing it is, and to no purpose, either to bee sad or to reioise for things to come, which perhaps will neuer come to passe.

Matth. 14

verse, 31

Matt. 16, 8

Mat. 4, 8

Luke. 14, 5

6

7

Psalm. 27, 1

Psalm. 28, 7

Psalm. 34, 22

Psalm. 115, 11

Psalm. 119, 151

155

1 Cor. 10, 13

Iam. 1, 13

But man with such imaginations may be deceiued, albeit so easilie to be caried away with the tentation of the enemy, is an argument of a faint hart, and little faith. He weieth not whether he illude and deceiue a man with true things or with false; whether with the loue of present, or feare of things to come. Wherefore neither bee thou troubled in mind, nor feare; trust onelie in mee, and repose confidence in my mercie.

Manie times thou thinkest I am far off, when indeed I am at hand; and when thou supposest that all is gone, manie times thy gaine come, rolling in. So that all is not lost, though thou sustaine aduersitie.

According to the sense of present miseries, thou must not iudge; neither when anie mischance happeneth,

of the Imitation of Christ.

neeth, be so moued and dismaied as though no hope of escape were left at all ^a.

1. cor. 10.

verse, 13

Thinke not thou art vtterlie cast off, though for a time either I send affliction, or denie thy desired comfort; for thereby thou must enter into the kingdome of heauen ^y. And assuredlie it is better both for thee, and all the rest of my seruants, to bee stirred vp with aduersitie ^a, than to enioy al things at your hearts desire,

Acts. 14.

32

Psal. 119,

verse, 67

71

Luke. 9, 13

1. Peter. 1, 6

7

For I am so priuie to the secret cogitations of the hart, that I know it is greatlie for thine euerlasting welfare, to be sometime left to thy selfe in troubles, least perchance being puffed vp with prosperitie, thou thinke thy selfe to bee that which thou art not ^a.

De. 32, 15

Mat. 23, 24

15, & c

28

1. cor. 4, 7

I can take away that I gaue ^b, and giue it againe when I thinke it good. If I gaue it, it was mine ^c: if I tooke away, I tooke not thine, for as much as euerie good giuing, & euerie perfect gift is frome ^d.

1. Iam. 1, 17

1. Pet. 4, 12

Heb. 12, 3

Heb. 10, 35

36

Deut. 31,

verse. 39

1. Sam. 2, 6

Wherefore when I send thee miserie, and aduersitie, neither doo thou fret ^e, nor faint ^f, for I, euen I the same can speedilie succor thee, and turne thy sorrow into ioy againe.

But

The third booke

But in that I deale so with thee
 Psal. 119, am righteous ^h, and much to be com-
 mended. And if thou beest wise, as
 Dan. 9, 14 weiest this my doing vprightlie, thou
 12. Thef. 1, 6 wilt neuer so heauilie mourne in
 James. 1, 3 thine aduersitie, but rather be glad
 and thanke me therefore ^k: yea thou
 Aphe. 5, 20 wilt confesse thy selfe that herein
 1. Job. 6, 7 speciallie thou shouldest reioyce,
 10 that in punishing I do not spare thee.
 1. Ioh. 15, 9 As the father hath loued mee,
 1. Ioh. 16, 20 haue I loued you, said I to my disci-
 1. Mat. 10, 16 ples ^m, whom I sent not vnto tri-
 17 torie pleasures ^a, but vnto great
 18 combats ^o; not vnto honour ^p, but
 1. Luke. 22, vnto infamie ^q; not vnto idlenesse,
 25 1. Matt. 5, 11 but vnto painfulness ^r; not vnto rest,
 1. Pet. 3, 13 but to bring forth much fruite with
 14 1. Mat. 10, 7 patience. My sonne, forget not these
 8, &c. my words.
 1. Mat. 9, 37
 38
 1. Luke 10, 2

Chap. 37.

That to find God our creator, we should forsake all things.

SERVANT.



My Lorde, as yet I
 stande greatly in need
 of thy fauor, that I may
 come to that passe, that
 neither man, nor any
 other

of the Imitation of Christ.

other creature ^a maie let me. For as ^{a Rom. 8, 35}
 long as anie thing deteins me hacke, ^{36, &c}
 I cannot freelic take my flight to ^{b Luk. 9, 23}
 thee ^b. ²⁴

Hee that said ^c, Oh that I had ^{cysal. 55, 6}
 wings like a dooue, that I might flie
 awaie and rest! would freelic haue
 flied.

What is more quiet than the sim-
 ple oie ^d? or what more at libertie, ^{d Mat. 9, 22}
 than hee which desireth nothing in
 the world ^e. ^{e Luk. 9, 33}

So that man must ouerpasse al crea-
 tures., and bring himselfe vnto that
 forwardnes, that rauished beside him-
 selfe, he confesse that thou the crea-
 tor of al things art nothing like vnto
 thy creatures ^f.

Vnles man bee free from the loue
 of euerie creature ^g, he cannot quiet-
 lie applie himselfe vnto heauenlie
 things. ^{f Esai. 44, 6}
⁷
⁸
^{Esai. 55, 8}
⁹

For therefore few there be which
 addict themselves to the studie of ce-
 lestiall things, because few can with-
 drawe themselves wholie from the
 loue of this world ^h. ^{Renel. 5, 2}
³
⁴
^{g Luk. 5, 11}
^{Luke. 14, 26}
²⁷

But to doo so, we haue need of the
 speciall fauor of God ⁱ, which maie
 lift vp the mind, and rauish it aboue it
 selfe. ^{h Mat. 22,}
^{uerse.}
^{Luke, 14, 28}
^{i Iohn. 6, 44}
⁶⁵

And

And vnles man be so lifted vp in
spirite, and being deliuered from
worldlie things, conioined to God,
whatsoeuer he either knoweth, or
possesseth is to verie smal purpose¹.

² A long while shal he be a nouice,
³ & grouel on the ground, which maketh
account of anie thing, besides
that one eternal, and infinite good
thing¹. Whatsoeuer is not God, is no
thing, and to bee esteemed for no
thing^m.

¹ Philip. 3, 8 Doubtles great difference is there
betweene the wisdom of a man in-
spired from aboueⁿ, and the know-
ledge of worldlie wise men^o: and
much more excellent is that doctrine
which floweth from heauen^p, & the
celestial fountaine, than that is pain-
fullie fetcht frō the braines of man¹.

Manie there be which studie hea-
uenlie things; but which doo those
things which belong therevnto¹, not
manie.

Another great let is, for that men
stand vpon signes, & sensible things¹,
& bestow smal diligence in the mor-
tifying of themselues.^c

I maruel what the matter is, or
with what spirit wee are led, or what
commeth into our minds, which is
called

called spiritual, that with such care
and studie we seeke after vile and va-
nishing things ^a, and so seldome call
our wits together to thinke vpon the
matters of saluation ^b; Yea after a
litle consideration we by and by burst
out againe, and weie not our deeds a-
nie more in the balance ^c.

Where our affections bee ^a, wee
marke not; and that al which we haue
is vnpure ^b, we lament not.

For euerie man hath corrupted
his waies ^b, which was the cause of so
great a flood in the old world ^c.

So that the affection, within being
vnpure, needes must the actions pro-
ceeding from the affections, which
shewe the want of strength, bee vn-
pure ^d. For of a pure minde the fruite
of a good life doth proceed ^e.

Inquirie is made, how much a man
doth; but how zelouslie it was don,
no consideration is had.

Whether he bee rich, or strong, or
faire, or stoute; whether he can write
wel, or sing wel, or plough wel, wee
enquire: but how poore in spirit hee
is ^f, how patient and meeke ^g, how
religious and spiritual, manie will not
cel.

Nature beholdeth the outwarde
son L.i. parts

^a Mat. 9, 19

Ezech. 34, 2

^b 1. Peter. 5, 2^c 2 coloss. 3, 2^d 1 Ren. 3, 17

18

^e Mat. 5, 18^f 2 Esai. 64, 6^g Rom. 3, 10

14

12

Psalm. 14, 1

1

^h Mat. 24, 37

28

39

Lake. 17, 6

27

ⁱ Mat. 6, 12

29

Mat. 13, 22

33

^j Luk. 6, 46^k Math. 5, 3^l Math. 12

verse, 29

^aIoh. 7. 24 parts of man ^b; Grace respecteth the
¹Iohn. 8. 15 inward ⁱ: that commonlie is decei-
¹James. 2. 5 ued ^k, this hath her trust in GOD ^l,
¹Iohn. 8. 16, that she may not erre.
^kJames 2. 6

¹Psal. 116. 7
8

Chap. 38.

That we must denie our selves, and
renounce vtterlie al carnal
desires.

^aLuk. 9. 33

^b1. Cor. 6. 9
10

^cEsai. 5. 23

¹Tim. 6. 8

LORD.

9

10

^aIam. 1. 13

14

15

^aPet. 2. 11

^a1. Tim. 1. 4

^a1. Pet. 4. 13

^bLuke 16.

verse. 25

^bPs. 2. 1, &c

¹Acts. 5. 38

39

^bRom. 6. 11

13

14

¹Luk. 9. 23

^aMa. 16. 27

28

29

^aMar 8. 34

^aMat. 10. 39

MY sonne, thou canst
not come vnto perfect
freedome, vnlesse thou
vtterlie denie thy selfe ^a.

As manie as are couetous ^b; as ma-
nie as loue themselves ^c; as manie as
lust ^d; as are curious ^e; busie-bodies ^f;
desirous alwaies of pleasure, not of
Iesus Christ; attempting that which
sha l not abide ^h, (for whatsoeuer is
not of God, will come to naught ⁱ;)
are captiues and in bondage vnto Sa-
tan ^k.

Take this for a ^l. For sake al ^l; and
find al ^m. For sake thy desire ⁿ, and find
rest ^o. Meditate hereof continuallie,
and when thou hast fulfilled al, thou
shalt vnderstand.

SERVANT. O my Lord, this can-

of the imitation of Christ. are vile before man.

not be doone in a daie, neither is it a plaie for children: but therein brieflie the whole perfection of a godly man is comprehended.

L O R D. Sonne, change not thy mind for al that, neither be thou dismaied at the naming of perfection: but so much the more stirre vp thy selfe vnto higher things ^p, and at the least in desire sigh after them. p Phil. 3. 13, 14, 15

Oh that thou wert come vnto that passe, that thou couldest not loue thy selfe, nor disobey me⁹, then woulde I like thee well, then shouldest thou leade thy life in ioy, and quietnes [!] p Ro. 13. 8, 9

Thou hast as yet many things to be forsaken, the which vnles thou altogether yeeld vp to me, looke not to attaine the end of thy desire. p Luit. 26. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

I counsel thee to buie of me golde tried by the fire^r, that thou maist be made rich, I meane celestial wisdom, which treadeth all abiect and vile things vnder feete. p Ren. 13. 18

Cast away the wisdom of this world^r, that is, cease to please, and flatter thy selfe after the fashion of the world^u. p 1. cor. 1. 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

I tel you, the most vile things must bee bought with pretious thinges^x, and such as are of greatest account p Marth. 13 verse, 44, 45, 46
L^a. among

The third booke

among men. For the true wisedome
of God, which dooth not arrogate
much to it selfe, y nor desireth to be
greatlie accounted of in this world^a,
which manie commend in wordes^b,
but dissent therefrom in deeds^c, see-
meth but a vile^c, and base thing, and
therefore is not thought vpon well
nigh: and yet for all that it is the pre-
tious treasur^d, and the pearle hid-
den fro manie.

y 1. Cor. 13

verse, 14

a Mat. 11, 29

b Matt 7, 22

c 3

b Matt. 23, 3

c 1, cor. 13, 10,

verse 21

d Matt. 13,

verse, 44

45

46

Chap. 39.

*The mutabilitie of mans hart; and
of thinking vpon God, in and
afore all things.*

LORD.



Y sonne, beleue not
the affectiō which mo-
ueth thee at this time,
for speedilie it will
change.

For so long as thou liuest, thou
shalt be subiect to mutabilitie, euen
perforce^a; and be now merrie, now
sad, now quiet, now troubled, now ze-
lous, now colde; now earnest, now
retchles; now graue, and by and by
light of behauiour.

Notwithstanding, the wise man
rightlie

of the Imitation of Christ.

rightlie instructed in the spirite, standing fast vpon these mutable things, not regarding what hee feeleth in himselfe, or on what side the wind of instabilitie dooth blowe, but how hee maie bring his purpose to a right and blessed end ^b.

b Psal. 16, 8

For so it falleth out, that one and the same man, maie abide vnmoued ^c, among so manifold euent, if the single eie of his mind be directed continually vpon me.

c Psal. 112, 8

And the more pure the eie of his mind is ^d, the more constantlie dooth he abide in the midst of storms ^e. But manie haue this sight of theirs troubled, so that easily they looke vpon euerie pleasure obiected; and hardlie can one be found without all blemish of selfe-loue ^f.

d Mat. 6, 22

33

e Acts. 3, 43

So came the Iewes vnto Martha, and Marie being at Bethania, not for Iesus sake onelie, but that they might see Lazarus ^g.

f 1. Cor. 13, 4

2. Cor. 12, 14

35

g Ioh. 12, 9

Therefore the eie of the mind must bee purged ^h, that it may bee simple, and right, and cast vpon mee altogether, notwithstanding the manifolde diuersitie of things which come be-

h Mat. 6, 12

33

tweene.

L3.

That

The third booke

Chap. 40.

That it is a pleasure aboue all pleasures,
to loue God aboue all, and,
in all things.

SERVANT.

2^e. cori. 13,
verse. 23



Ehold, my God, and
all things ^a. What will I
more? what more hap-
pie thing can I wish for?

O sauorie and sweete
word; but to him which loueth the
wordⁱ, not the world, nor the things

1^o Ioh. 2, 15 in the world ^b.

16 My God, and all things. To him

17 that vnderstandeth I haue said suffi-
cient^e and to repeate the same often-
times, is a delight vnto him that lo-
ueth ^c.

1^o Rom. 8, 31
32, & c

2^o Ps. 104, 29
30 For if thou be present ^d, all things
bring ioy; if thou be absent, what can
make merrie ^e

1^o Psal. 16, 8 Thou makest the mind quiet; and
9 thou bringest much pea:ce, and the

1^o Rom. 8, 35 ioy of heart ^c.

36, & c Through thee we thinke wel of all
Philip. 1, 23 things ^f; and though thee ^g in all
Phi. 4, 11, & c things ^h wee praise thee. Without
3 Phil. 1, 13 thee nothing can like vs long; and
1^o Eph. 5, 20

of the Imitation of Christ.

that euerie thing maie be grateful & good, thou must blesse it with thy fauor, & season it with the sauce of thy wisdom.

What is not sauourie to him, to whome thou art sauourie ¹? Againe, what can please him, to whome thou art not pleasant? 1 Psal. 34. 8

But the wise of this worlde ^k, and such as saue of the flesh ^l lacke thine heauenlie wisdom: for in the flesh is death ^m, and much vanitie in the world ⁿ. k Rom. 7. 22
l. Cori. 1. 19
30, &c
1 Roma 8. 5
m Rom. 8. 6
n. 1. Cori. 1.
verse, 10

But they are wise in deed, who followe thee in condemning the world, and in mortifieng the flesh: because they are translated from vanitie vnto veritie, and from the flesh to the spirit ^o. These relish God: and these refer al thinges created vnto the laud and praise of the Creator ^p. o Rom. 8. 5
p Ps. 69. 34
Psal 149. 1
2, &c
q Rom. 8. 5
6
r 1. Ioh. 2. 15
16
17
1 Iohn, 3. 4
9

But ods there is, and great ods too betweene the saue of the Creator ^q, and of the creature ^r, of eternitie, and of time; of light vncreate, and of light inlightened.

O light euerlasting ^r, which passest al lights that are made, shine y vpon mee; and pierce, purge, comfort, and lighten with thy brightness euen al the inward parts of my
1.4. soule:

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soule: reniue my spirit with all the powers thereof, that I may cleaue vnto thee with a song of exceeding ioie.

Oh, when will that blessed houre come, alwaies to be wished, wherein thou wilt so fil me with thy presence, that thou wilt bee all in al to me^t; vn-
 1. Cor. 15, 28 til when, my ioie doubtles wil not be
 1. Ioh. 16, 22 perfect^u.

As yet the olde man^x to my great
 2. Rom. 9, 6 grieffe^y, not yet wholie crucified^z,
 7. Phil. 1, 23 nor yet dead^a, is within me. As yet
 2. Gala. 6, 14 the flesh lusteth against the spirit^b, it
 2. Colof. 3, 6 fighteth within mee^c, and disquiets
 1. Gala. 5, 17 the kingdome of the soule.
 1. Iam. 4, 1

But thou who rulest the raging of
 4. Psal. 89, 9 the sea^d, and stillest the waues there-
 Matth. 8, 26 of when they doo arise, scatter the
 Luke. 8, 24 people that delight in warre^e, bring
 1. Psal. 68, 30 them downe by thy mightie power.
 Extend thy mightines, and make thy
 right hand to be knowne.

For in thee, O Lord, is mine whole
 1. Psal. 31, 1 trust^f, mine onelie refuge
 1. Psal. 56, 1 is in thee^g.

Thus

of the Imitation of Christ.

Chap. 41.

*That this life is neuer free from
temptations.*

LORD.



Looke not in this worlde to bee without troubles my sonne^a, but while thou liuest, thou shalt stand in need of spiritual armor^b. Thou liuest among enimies, on the right hande, and on the lefte thou art assaulted^c. And therefore vnlesse thou take the sheild of faith^d, and the sworde of the spirit^e, which is the word of God, thou canst not long be without some greuous wound.

^a Job. 7, 1
^b 2. cor. 10.
verse, 4
5
Ephes. 6, 10
11 &c
^c 2. Cor 6, 7
Matt. 10, 16
^d Eph 6, 16
^e Ephe. 6, 17
2. cor. 10, 4
5, &c
Ephes. 6, 10

Furthermore, vnles thou fasten thy minde vpon me with a pure affection, to suffer al things for my sake^f, thou canst neither susteine the heate of persecution, nor obteine y crowne of eternall life^g. Wherefore thou must ouerpasse al things like a man^h, and shoue a courage howsoeuer thinges fall out. For to him which ouercommeth is Manna giuenⁱ: but for him who sleepeth, is miserie prepared^k.

James. 1, 3
3
2. Tim. 4, 7
Reuel. 7, 13
14
15, &c
^a Psal. 31, 14
2. cor. 10, 13
ⁱ Reuel. 2, 17
^k Mat. 25, 10
11
12
13

Now if thou seeke rest in this life^l,

^l Job. 10, 13

l. 5.

how

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Heb. 4. 11 how wilt thou enter into eternall

He 10. 39 rest^m?

Ioh. 14. 27

Iohn 16. 33

1. Thess. 5.

verse, 25

2. Thess. 3. 16

Philipi. 4. 7

1 Ro. 8. 35

36, &c

1. Cor. 13. 7

2 Cor. 6. 4

5, &c

Philipi. 4. 11

11, &c

1. Tim. 2. 3

2. Tim. 4. 7

8

1. Peter. 5. 4

Matt. 5. 10

11

Actes 5. 4

Hebr. 11. 8

17

1. Cor. 6. 4

5

Heb 11. 32

33, &c

Mat. 14. 10

Actes. 7. 59

60

Hebr. 11. 37

Reu. 7. 13

Psal. 56. 11

Rom. 8. 18

Then prepare thy selfe, not to
peace, but vnto patienceⁿ; and seeke
for quietnes not on earth, but in hea-
uenⁿ, not among men, or in the
world but in God alone^r.

Thou oughtest to indure al things
for Gods sakeⁿ, euen labors, greefe,
tentations, afflictions, troubles need,
sicknes, iniuries, euell reports, repre-
hensions, oppression, intamic, corre-
ction, contempt^r.

For these things inuite, as it were,
vnto vertue; these trie the yong sol-
dior of Iesus Christ^r; these bring to
the crowne of blisse^r. To such a man
I wil giue for his smal paines an eter-
nal reward; and for temporal shame
glorie without endⁿ.

Thinkest thou alwaies to haue
prosperitie at thine owne desire?
Looke not for it. Mine old saints and
seruants coulde neuer haue it, but
they weere faine to suffer much trou-
bleⁿ, manifold tentationsⁿ, misera-
ble endsⁿ, which they endured pa-
tientlieⁿ, trusting rather vpon God,
than vpon manⁿ, and counting the
afflictions of this present time, not
worthie y^e glorie which was to come^r

Now

Now wouldest thou haue that out
 of hand, which so manie with teares, ^{d Psal. 37, 14}
 and long troubles could hardlie at- ^{Psal. 31, 24}
 taine? Hope therefore in the Lord ^{d 1. cor. 13, 16}
 be strong & giue not ouer disloiallie, ^{d Rom. 8, 15}
 but valiantlie imploie both thy bodie ^{30. &c}
 and life for the glorie of God. I will ^{d Reuel. 3, 7}
 in the end most bountifullie rewarde ^{d Match. 5, 12}
 thee, and in thy troubles assist thee. ^{d Psal. 50, 15}
^{Psal. 91, 1, 2}

Chap. 42.

*Against the vaine iudgements
 of men.*

LORD.



Assist thy burden con-
 stantlie vpon the Lord ^{d Psal. 55, 31}
 my sonne, and feare not
 the iudgement of man
^b, so long as thy con- ^{d 1. cor. 4, 3}
 science dooth not condemne thee ^c. ⁴

It is expedient, and a blessed thing ^{d 2. cor. 1, 12}
 to suffer on such wise ^d; neither is it ^{d Mar. 5, 10}
 harde for an humble minde ^c, and ^{d Mar. 11, 39}
 man that trusteth in the Lorde so to ³⁰
 doo ^f. ^{d 2. cor. 6, 4}
^{31. &c}

Manie men saie manie things, and
 therefore little regarde should be gi-
 uen to them: and to please all, it is
 impossible ^c. ^{d Philip. 2, 13}
^{d Mar. 6, 24}

And although Paule indeuoured

11. Corin. 4. to please al men^a, and made him selfe
verse, 12 all things to al menⁱ: yet passed he
13, &c little to be iudged of man^k.

11. Corin. 9. Hee did as much as lay in him to
verse, 22 profit and salue others^l, but for all
12. Corin. 4, 3 that hee could not staie the slander-
11. Corin. 9. rous toongs of the wicked^m, & there-
verse, 22 fore committed he his whole cause
11. Corin. 4, 12 vnto the Lordⁿ, who knew all, and a-
verse, 13 gainst the slanderous and backbiting
11. Cor. 4. 5 speeches of the vngodly he defended
himselfe with patience and long suf-
fering^o.

• Colo. 1, 14 Notwithstanding sometime he an-
1. Cor. 4, 12 swered againe^p, least the weakelings
1. Pet. 2, 20 through his silence should bee offen-
21, &c ded:
P. A. 25,

10 Why then fearest thou the sen-
11 tence of a mortall man, who being a-
A. 3, 19, 2, 3 liue to daie, maie bee dead to mor-
4, &c row 9?

1. Cor. 9, 1, 2 Feare God, and thou wilt not feare
Phili. 1, 13 man^r.

14 What hurt doo anie mens words
11 and iniuries to thee? Naie, him selfe
1. psal. 27, 1 he hurterh rather; and shall not e-
1. psal. 56, 4 scape the iudgment of God, who so-
euer he be^s.

1. Roma. 14 Haue thou G O D alwaies before
10 thine eies, & contend not with qua-
1. Cor. 3, 10 reling words. And though now thou
be

be without cause defamed^c, take it ¹1, Pet. 2, 19
 not greuously, neither by impatien- ²⁰
 cie diminish the reward^a, but rather ^a Mat. 5, 12
 cast the eies of thy mind vpon mee in
 heauen, who both can deliuer thee
 from al infamie, and iniurie of men^c,
 and will reward euery one acording
 to his workes^c.

^c Psa 50, 13
^c Rom. 2, 6
^c Reue. 22, 12

Chap. 43.

*That we must wholie resigne ouer our selues
 vnto God, if we mind to attaine
 vnto the freedom of mind.*

LORD.



Y sonne, if thou for-
 sake thy selfe^a, thou
 shalt finde me.

^a Luk. 9, 23

See thou chalége no-
 thing to thy selfe, nor
 haue nothing proper, & alwaies thou
 wilt gaine^b. For as soone as thou yel-
 dest vp thy selfe wholly without reuo-
 catio, thou shalt be endued with most
 excelent rewards^c.

^b Matth. 13
 verse, 39
^c Luke. 19

SERVANT. Lord, how oft shall I
 yeeld vp, and wherein shall I forsake
 my selfe?

³⁹
³⁹
 Mar. 10, 21

LORD. Alwaies, & euerie houre,
 both in small and great matters I ex-
 cept

doe not him, who
loves the world.

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chap. 11

The third booke.

cept nothing : my desire is to haue
4 Ma. 13, 44 thee renounce al things ^a. For how
45 canst thou be mine, and I thine, vnles
46 both inwardlie, and outwardlie thou
e Mar. 26, 39 haue left, and lost thine owne wil ^c ?
42 And thus the sooner thou doest,
Luke. 21, 42 the better thou shalt speede : and the
John. 4, 34 more throughlie and sincerelie, the
Math. 6, 10 more thou shalt please me and profit
e Matth. 24, more thou shalt please me and profit
verse 45 thy selte ^f.

46 Some there bee, which giue ouer
47 theselues, but it is with some excep-
Mart. 25, 31 tions ^g. They doe not fullie depend
12, & c on God, and therefore they studie
e Luk. 9, 59 how to provide for themselves.

60 Others at the first renounce them-
61 selues wholie : but afterwarde when
tribulation or persecution commeth
h Matth. 13, ^h, they fall away, and so doe no good
verse. 20 at all.

21 These men shal neuer aspire either
vnto the true libertie of the mind, or
to the most cōfortable benefit of my
11. cor. 13, 13 familiaritie ⁱ, vnles they wholie re-
e Luke. 9, 23 nounce ^k, and daylie sacrifice them-
1 Rom. 12, 1 selues ^l, without which none eyther
e Matth. 16, can, or shal enioy the fauour of God.
verse, 24 I haue said oftentimes, and now I
Mark. 8, 34 saie againe; For sake, yeelde vp thy
Luke. 9, 22 selfe ^m, and thou shalt inioy the
e Mat. 11, 29 sound quietnesse of minde ⁿ. Give
Math. 24, & c the

of the Imitation of Christ.

the whole for the whole, cal backe nothing, keep backe nothing. Abide vnfainedlie, and faithfullie in me, and thou shalt haue me, the freedome of mind, & deliuerance from darknes.

Wherefore let this be thy studie let this be thy praier, with continuallie, that thou maist euen nakedlie follow naked Iesus, & die to thy selfe, to liue eternalie with me. Then shal both vaine imaginations, and vile affections, and superfluous cogitations depart awaie: then both immoderate feare shal vade, and intemperate loue consume away.

• Luk. 18, 28

23, & c

P Matth. 25

vers. 35, & c

• Luk. 9, 23

• Roma. 66

• 2. Timo. 2.

verie. 18

12

• psalme. 1, 1

• Mat. 6, 23

23

• 1. cor. 7, 31

32

• 1. Io. 4, 18

• 1. Ioh. 3, 17

Chap. 44.

*Of the right vse of outward things; and**that we should flie vnto God**when we are afflicted*

LORD

MY sonne, thou must haue a special care, that thy mind be single and pure in euerie place, in euerie action, in all thy busines: also, that al thinges serue thee, and not thou them; also that thou be not a slaue, and bond-man to thine owne actions; but a master, a ruler, a free-man, an Hebrue transla-

• Mat. 6, 22

23

• Mat. 6, 24

• Galat. 5, 8

ted

The third booke

^b Gal. 4, 3 ted into the lot, and libertie of the
⁷ sonnes of God^d, whose eies are turn-
⁹ ned from worldlie^e, and cast vpon
^a Gala. 5, 13 heauenlie things^f; who looke vpon
^f Colo. 3, 1 temporal thinges with the left, but
⁸ 1. cor. 6, 12 with the right eie vpon eternal; who
¹ John. 2, 15 wil not be brought vnder the power
¹ 1. cor. 10, 33 of any thing^g; but make al things to
^h Psal. 8, 5 serue to good purpose, according to
⁷ the order of almightie God the crea-
⁸ tor^h, who hath doone nothing of all
¹ Gen, 1, 31 that he did in vaineⁱ.

Furthermore if in thy trouble thou wilt not sticke vnto outward things, nor with a carnall eie beholde the things that are scene and heard: but with Moses in all thine affaires enter by and by into the tabernacle of the Lorde^k, doubtes thou shalt receiue
^l Exo. 33, 9 answers sometime and returne in-
^l Numb 7, 89 structed in things both present, and to come.

For it was Moses wont in matters of controuersie, and difficult things, to go into the Tabernacle, and to bee rid from the wickednes of men he v-
^l Exo. 33, 13 sed praier^l, and the calling for Gods
^m Math 6, 6 assistance. So oughtest thou to enter
^o 2. cor. 10, 5 into the priue closet of thine hart^m,
 and there most earnestlie to call vpon
 God.

For

For we read ^athat Ioshua, and the ^aIosh. 9, 14
rest of the Israelites were therefore
deceiued of the Gibeonites, because
they counselled not with the mouth
of the Lorde, but gaue light credit to
their faire tale.

Chap. 45.

*That man should not be too importu-
nate in his matters.*

L O R D.

Sonne, cast thy burden
vpon me ^a, and in due time ^aPsa. 55, 22
I wil grant thy request.

Looke vpon my commandements,
and thou shalt finde great profite
thereby ^b.

SERVANT. O my Lorde, I wil-
linglie referre mine whole cause to
thee ^c; for I find that al my cares doo
naught preuaile.

Oh that I were not so carefull of
worldly things, but could euen out
of hand vnfainedlie obeie thee ^d.

L O R D. My sonne, manie-times a
man desires a thing, which after-
wardes he mislikes when hee hath it
once. Because the desires of one
thing doo not long endure, but force
you

^b Deut. 6, 3
4, & c

Deut. 12, 28

Psa. 55, 8

^c Mat. 6, 25

26, & c

1. Peter. 5. 7

^d Luke. 5, 11

28

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you to couet after sundrie & diuers.

Wherefore it is no smal thing for a man euen in smalest things to forsake himselte : and he that wil go forward in deed, must vtterlie denie himselfe ; for he who so dooth, is most at libertie, and safe.

^oLuk. 9, 23

Luke. 14, 26

^oReue. 12, 9

10, &c

^oMa. 13, 24

23, &c

^oLuke. 3, 3

4, &c

^o1, Tim. 6, 9

10

^o1. Pet. 3, 3

9

^o1 Matth. 29,

verse, 41

But the old serpent ^f, an vtter enemie to good men ^g, cesselth at no time from tempting ^h ; but night and daie laieth snares to entrappe, and overthrow the simple.

Wherefore watch and praie ⁱ, that ye enter not into temptation.

Chap. 46.

That man hath nothing which good is of himselte, neither that he should glorie of anie thing.

SERVANT.

^oPsal. 3, 4



Orde, what is man that thou art mindful of him ^a ; and the sonne of man, that thou visitest him ; What hath he deserued ^b, that thou shouldest regard him ^c.

^oRom. 7, 6

Ephes. 2, 8

^oPsa. 144, 3

^oRo. 9, 30

O Lord, I maie not complaine, if thou doo reiect me ^d : neither reason with thee, if thou denie my request.

But thus maie I trulie both thinke
with my selfe, and saie, Lord, I am no-
thing, I haue no goodnes of my selfe;
but naked came I out of my mothers
wombe^f, and naked shall I returne
thither.

2. cor 3, 5
1. corin 4, 7
f Iob 1, 21.
Eccle. 3, 14
1. Timo. 6, 7

If thou assist me not and inwardlie
instruct me, I faint vtterlie, & become
dissolute s.

g Psal. 51, 10

But thou, Lorde, alwaies art one,
and abidest the same for evermore^h,
thou art alwaies goodⁱ, righteous^k,
and holie^l; for thou doost al things
well, righteously, purelie, and with
wisdom^m.

11, & c

h Ps. 102, 12

Esa. 44, 6

i Psalm. 5, 4

k Deu. 32, 4

l 1. Pet 1, 15

m Psal. 134, 2

11, & c

But I, alas, am more prone to
come rather backward than forward;
I continue not evermore at one staieⁿ,
because I am subiect to alteration,
like the time.

n Iob. 14, 2

3

Notwithstanding, if thou reach
forth thine helping hande, I shall
speedilie bee comforted^o, for thou
without mans aid canst assist, and so
strengthen me, that my countenance
no more shal alcar & change diuersly,
and my mind shal be fixed, and waite
vpon thee alone^p.

o Psal. 116, 8

p Ps. 104, 39

Therefore did I know, while ey-
ther I couer the zeale of the spirit, or
am driven by some occasion to seeke
thee

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thee (for there is none that can comfort me) how to contemne the comfort of this world^a, doubtles I should both hope wel of thy fauour, & looke with ioyfulnes sometime for the gift of thy consolation^r. Finally, if it fall out well with me at anie time, it is of thy goodnes^s: I am but vanitie in thy sight^t, of none account^u, mortall^v, and fraile^y.

Whereof then doo I boast? Or why couet I to be had in admiration? Euen of nothing^z: but that is vanitie.

Doubtles, a most pestilent and vaine thing ambition is, it both draweth man away from the true glorie, and spoiles him vtterlie of Gods eternal fauour^a.

For while man pleaseh himselfe, he displeaseth thee^b; while he seeketh the praise of men^c, hee leeseh the true vertues of the mind.

But the true glorie & true reioysing is, for a man to glorie not of himselfe, but of thee^d: and to reioyse of thy name, not of his vertue, or any thing besides, but onelie for thy sake.

Wherefore praised bee thy Name, not mine; extolled be thy works, not mine: let thy holie name bee magnified^e, let me haue no praise at al.

I wil euermore glorie in thy praise
of my selfe I wil not, except it be of
mine infirmities.

Let the Iewes receiue honour one
of another^b, I will seeke that which
commeth of God alone.

Al the glorie, the credite, the esti-
mation of this world, if it bee compa-
red with that euerlasting glorie of
thineⁱ, what is it but meere vanitie
and foolishnes^k.

Wherefore, o my truth, my mercie,
my God, o blessed Trinitie, to thee be
praise^m, and honour, and glorie, and
power for euermore, Amen.

Chap. 47.

That the praise of this world is to
be contemned.

LORD.



E not thou troubled
my sonne, though thou
see others extolled, and
esteemed, and thy selfe
dispised, and contem-

nedⁱ.

Cast the eies of thy mind vpon me,
and, I warrant thee, thou wilt brooke
thy contempt wel inough.

SERVANT. O Lord, we are blind,
and

Psa. 106, 47

2. cori. 13

verse, 30

2. cor. 12, 5

Ioh. 5, 44

Iohn. 12, 43

1 Reu. 21, 23

24

25

26

Eccl. 10, 7

9

12, &c

Psal. 25, 2

Reu. 5, 13

Reuel 7, 12

1 Tim. 1, 17

2 Tim. 4, 18

c

James, 2, 2

Mat. 9, 29

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and alas, easilie seduced with vane
^e Gene. 6, 3 tie. If I looke well into my selfe, I am
^d Dan. 9, 14 not hurt of anie thing, so that I haue
 no cause to complaine of thee at all.
 But for that I haue both manie times
 and grieuouſlie offended thee, al my
 creatures doo rightlie arme them-
^s Gen. 3, 17 selues againſt me.

¹⁸ Therefore praise and honour, and
 glorie belongeth to thee, but to mee
^s Danic. 9, 7 shame and contempt.

And except I frame my selfe paci-
 entlie to beare the contempt and de-
^s Psal. 113, 3 spight of all men, I shall neuer
^a Pet. 3, 21 taine either a quiet mind ^b, the light
^b Mat. 11, 29 of thy spirit, thine euerlasting felici-
^a 2. Tim. 2, 12 tie.

22

Chap. 48.

That we must not rest or depend
 vpon man,

L O R D.

MY sonne, if thou for am-
 tie, and friendship sake, do
 pose anie confidence in man,
^e Joh. 14, 27 neuer looke to be quiet, and at rest.
^a John. 16, 33 But if thou betake thy selfe vnto
^s Psal. 118, 8, immortal and euerlasting truth,
⁹ Psal. 146, 3 at the departure of thy friend,
⁴ thy hart will not be troubled.

^b Psal. 147, 2

of the Imitation of Christ

On me should thy loue be ground-
ed, and for my sake ought euerie
good man to be loued, and the more
deerelie. 1. Pet. 3, 8

Without mee freendship cannot
last: neither is it true, and pure loue
which I couple not together. 1. Peter. 4, 8
1. Thel. 3, 2
1. Iohn. 3, 17

So mortified shouldest thou bee
from these affections, that. as tou-
ching thy selfe, thou shouldest seeme
to be without al comfort^d. Mat. 10, 35
1. cor. 7, 31

So much the nigher is man to
God, as hee is farther from the com-
fort of this worlde: and so much the
more highlie dooth hee ascend vp to
God, as the more deepelie he descen-
deth into, and despiseth himselfe^e. Philip. 1, 5

But he, who arrogates anie good
thing to himselfe, letteth the fauor of
God from dwelling within him. For
the holie spirit dooth alwaies seeke a
mecke, and humble mind^f. James. 4, 6
1. Pet. 5, 6
Eiai. 66, 2

Couldst thou once bring thy selfe
to nothing, and renounce the loue
of this world^g, surelie I would come,
and powre vpon thee most singular
benefits. But while thou lookest vpon
thy treasures, thou loapest the sight of the
treasure^h. 1. Iohn. 3, 15
Iohn. 13, 25
James. 4, 2

Learn in al things to maister thy
selfe, for thy makers sake; so shalt
thou

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thou attaine vnto the knowledge
God.

¶ Even the vilest thing loured;
Mat. 10, 37 looked vpon vndiscreetly, dooeth
Math. 23, 1 file a man, and hinder him from
2, & c pinefle.

Chap. 49.

Against vaine and worldlie
knowledge.

LORD.

MY sonne, be not thou
tried awaie with the faire, and
subtle speech of man. For the
kingdome of God is not in word, but
in power.

¶ Listen to my words, for they
shall flame the mind, & lighten the
standing; let men on fire, &
bring the true comfort.

¶ Reade nothing with a mind
seeme the more learned onelie;
wise; but to mortifie thy sinnew.
¶ This wil more profite thee, than
knowledge of manie obscure &
questions.

¶ Though thou haue read much
at the last thou must be faine
to one principle.

¶ To onelie teach men wisdom.

of the Imitation of Chriſt.

I (not men) giue vnderſtanding to the ſimple^b: ſo that they, whom I ſpeake vnto, doo eaſilie proue wiſe, and pro- fit much in the ſpirit.

¶ Wo to them who ſeek manie things of man, and neglect the way to ſerue me.

The time wil come, when the ma- ſter of maſters, the Lord of Angels, e- uen I ſhal appeare, to take an ac- count of al men, and to examine the conſcience of euerie one^k: then will I ſearch Ieruſalem with light^l, and diſcouer thoſe things which laie hid in darkenes^m, at what time toongs ſhall ceaſe; and knowledge doo no goodⁿ.

I euen I doo ſo liſt vp the humbled mind, that in a moment it ſhal con- ceine more knowledge of the eternal truth^o, than anie man by ten yeeres ſtudie can attaine vnto.

I teach neither ianglinglie to diſ- quiet; nor diuerſitie of opinions to diſtract; nor ambitiouſly to get fame nor contentiouſly to obtaine victori; by force of argument.

I teach how to diſpiſe the world^p; to looſh things preſent^q; to ſeek and fauor eternal; to ſlie vaine glorie^r; to ſuffer iniuries^s; to truſt in me^t;

^b Prou. 1, 4

Prouer. 2, 6

Mat. 11, 26

^k Mat. 13, 33

34, &c

^l Mat. 25, 19

26, &c.

31

33, &c

^m Zeph. 1, 12ⁿ 1, cor. 4, 5^o 1. cor. 13

verſe, 8

^p Mat. 10, 19

20

Mark. 13, 10

Luk. 21, 14

15

^q Matt. 5, 3

4, &c

^r Luk. 9, 23^s Mat. 6, 15^t Iohn. 8, 50

34

^u Matt. 5, 44

45

^v Ioh. 14, 12

know

M.I.

with

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2 Ioh. 14, 14 without me to couer nothing^r, and
to loue me highlie and zealouslie
Mat 10, 37 boue al^r.

2 Marke. 13, 11 For by louing mee some haue so
profited in heauenlie things, that to
the admiration of men they haue spoken^r,
2 Mat. 13, 10 and haue gotten more by forsaking
king al^r, than by anie studie.

1 Ioh. 3, 36 But to some I speake common, to
2 2. cor. 3, 14 other special things, to some I comfort
15 Ioh. 6, 68 fortable appeare in outward signes
Ioh. 14, 9 and figures, to others my secrets appear
1 Iohn. 8, 6 as clearelie as the light^r.

7 The scriptures in deede speake
8 one, and the same thing^r, yet teach
Reuel 2, 23 they not all men alike^r: but I teach
2 Mat. 26, 34 truth in the inward partes^r, I search
3 the hart^r, and I know the thought^r,
1 Phil. 2, 13 I pricke forward to well doeing^r, and
2 2. cor. 12, 4 giue to euerie man that which is
5, &c needfull^r.

Chap. 50.

That we should not conue after carnall
and outward things.

LORD.

MY sonne, remember that
thou bee ignorant of manie
things^r, & that thou esteem
2 1. cor. 1, 1 thy selfe but for a dead man in this
world,

world; euen for him to whome the whole world is crucified^b. Thou muſt ^{b Gal. 6, 14} overpaſſe much as though thou heareſt not: and thinke alwaies on that which belongs to thy peace^c. ^{c Luke. 19}

Better is it to turne from thoſe ^{verſe, 41} things which miſlike thee, and to let every man haue his own ſaieng, than to contend with brawling words^d. ^{d Ro. 13, 13}

If thou be at a good point with God, and haue his iudgement alwaies in thy mind^e, thou ſhalt the more eaſie ^{e Eccl. 18, 23} lie beare if thou be overcome.

SERVANT. O Lord, to what paſſe are we come; Beholde, if wee loſe a temporal thing we lament; for a little profit we run and labour, yea though it bee al the night long; but the loſſe of our ſoule we vtterly forget^f. That ^{f Matth. 26,} which litde, if anie thing at al profits, we ſeeke after; but that which is ^{verſe, 26} moſt neceſſarie^g, wee vtterlie neglect, ſo gladly dooth man addict him ^{Luke. 9, 35} wholly vnto outward things, and ^{g Luke. 10,} without ſpeedie repen- ^{verſe, 41} tance welter in the ⁴² ſame^h.

^{h 1. Ioh. 2, 13}

Chap. 51.

That a merie man is not to be credited,
and that by wordes we
easilie offend.

SERVANT.



Lord, help me now
in this trouble: for vaine
is the helpe of man.

^a Psal. 60, 11

How often haue I bin
deceiued where I looke

for faith? Againe there haue I found
it, where I looke for none, So vaine is

^b Psal. 108, 13

the trust in men ^b: but in thee, O
God alone the saluation of the righ-
teous dooth consist ^c.

^e Psal. 37, 39

^d 1. Thess. 1,

verse.

¹ Thess. 5, 18

Wee thanke thee ^d O Lorde our
God, for all whatsoeuer betideth vs
miserable and weake ones, which are
easilie deceiued and changed with a
little.

What man is he that so wiselie and
circumspectlie behaues himselfe in al
things, that he is neuer deceiued nor
commeth into danger ^e?

^a 1am. 3, 2

^f Psal. 125, 1

Yea, he who trusteth in the Lord,
and serueth him with a simple mind,
doth not so easilie and sone offend:
and though he fall sometime into trou-
bles, and perils, yet either speedilie
he

he escapeth, or is strengthened so that
he can indure them. For thou Lord,
continueth with them vnto the ende,
who put their trust in thee.

Psal. 31, 1

Hard is it, yea doubtles it is verie
hard to finde such faithfull friends as
willicke by vs in al extremities; but
thou, Lord, thou onelie art faithfulⁿ
in al things, neither is anie like vnto
thee.

24

Psal. 94, 14

Psal. 7, 1

Deu. 32, 4

Deu. 32, 39

Oh how wise was that good soule,
that said: My minde is rooted, and
built in Christⁿ! were I at that staie,
my minde so easilie would not be tro-
bled with worldlie feare^t, neither
should the darts of bitter wordes^m
disquiet me.

Colo. 2, 6

7

Psal. 56, 4

11

Psal. 64, 3

But who can foresee all thinges?
Who can auoide miseries to come?
Now, if things though fore-seene,
hurt manie times; howe much more
greenouslie will things nothing fore-
seene, annoie.

But alas, wretch that I am, why
haue I not better looked to my selfe?
Either, why so lightlie haue I put
confidence in others? Hereby we de-
clare our selues to be men, and that
fraile men tooⁿ, albeit manie vn-
rightlie account, and flatteringlly doo
calys angels.

Iam. 3, 2

Trust not man, but
believe the Lord.

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Chap 31.

Whom shal I credite, Lord, whom?
but onclie thee, who art the verie
truth^o, and canst neither deceaue,
nor be deceiued.

^oIoh. 14, 6
Roma. 3, 4
For all men doubtlesse be liers^r,
and weake, and vnconstant, and fraile
especiallie in wordes^q, that rashlie
hand ouer head, euery thing may not
bee credited, whatsoeuer colour of
truth it beare.

Therefore not without great cause
& wisdom thou diddest forewarne
to beware of men^r; and foretel, that
a mans enemies should be those of his
household^t, and say that such are not
to be beleeued, who say^t, Lo here he
is, or there he is.

^rMat. 10, 17
^tMicah. 7, 6
Matt. 10, 36
^rMatth. 24
verse. 23,
Mark. 13, 21

This haue I learned to my losse,
G O D grant I may proue the more
wise, not foolish thereby.

Plaie the wise man, said one, plaie
the wise man, and that I tel you keepe
to your selfe. Which thing I did, thin-
king none shoulde haue vnderstode
the same: but afterward he that wil-
led me to be silent, could not keepe it
secret himselfe, but forthwith bewrai-
ed himselfe, and betraied me.

From such tatlers, and vndiscreete
men, O Lorde, deliuer me^r, that I
maie neither fall into their hands,
nor

^oPsal. 120, 2

of the Imitation of Christ.

nor folow their kinde of dealing. Let my mouth vtter continuallie the truth ^a; and remoue awaie far frome a dissembling tongue ^y. For my part is not to doo that to another, which I would not haue doone to my selfe ^z.

^a Prou. 8, 7^y Pla. 34, 13^z Mat. 7, 12

Luke. 6, 3 1

Tobit. 4, 15

Oh how good is it, and what quietnes dooth it bring to saie nothing of others; nor to belceue euerie thing; to speake little; to open our selues but to few; to seeke after thee, which knowest our minds ^a; nor to be caried about with euerie blast of wordes; but to couet that al both inward, and outward things may be finished, and brought about according to thy will and commandement ^b.

^a Rom. 8, 27

Iohn. 3, 23

^b Iam. 1, 18

19, &c

Oh, how necessarie to the keeping still of Gods fauour is it, to shun the pompe of this worlde, not to couet those things which are wonderful in fight ^c, but to folowe, and with al diligence to pursue that which maie bring vs both to amendment of life, and to zeale of Godlines ^d.

^c Luke. 16,

verse. 23

^d 1. Timo. 6

verse. 21

^e 1. Tim. 2, 32

Titus. 2, 13

How manie hath vertue knownen, and overhastilie commended, endangered; Againe, to howe manie hath the same doone good, being vfed in silence ^e in this miserable life,

^e Esai. 50, 15

m. 4.

which

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which is altogether counted a tenta-

f Job. 7, tion and miserie f.

verse. 1, &c

Chap. 32.

That we ought to repose our confidence in
the Lord when we are pierced with
the darts of slanderous tongues.

LORD.



Ysonne, show thy
self constant, and trust
in mee. For what bee
words *, but wordes
which flie about the
aire, yet hurt not so much as a stone.

Psal. 112. 7
8

If thou art faultie, amend thy selfe
if not guiltie of anie crime, studie to
suffer the slander patiently for Gods
sake *. At the least beare with il wordes
sometime, though as yet thou canst
beare no great blowes.

Mat. 5, 11

Why doe such tritting things dis-
quiet thee, but onelie because thou
art carnall as yet, and hast more re-
gard of men *, than is meete *

Math. 10.
verse. 26

Luke, 12, 4

For because thou fearest to be con-
temned, thou wilt not bee reprehended
for thy faulrs, but seeketh the sha-
dowes of excuses. But looke thou
more earnestlie into thy selfe, and
thou

of the Imitation of Christ.

thou shalt see that both the world, & ^{Gal. 1, 10} a vaine care to please men doth live with in thee.

For by shunning to be corrected and blamed for thine offences, thou givest most evident arguments, that thou art not trulie modest, and that neither thou art rightly dead to the world, nor the world to thee.

But listen thou vnto my words, and thou wilt not passe vpon the wordes, yea of ten thousand men.

What if all the worst words that may be inuented were spoken against thee; they coulde not hurt thee one jot, if thou wouldest beare; and esteeme them but as moles; For they cannot plucke so much as an haire from thine head.

But he who is either weak of courage, or wicked of conversation, is easily moued with euill wordes. But he that trusteth in mee & dependeth not vpon his owne iudgemente, is voide of this worldlie and fleshlie feare.

For I both iudge and know all secret; I know what and how euery thing is doone; I know both who offendeth and who suffereth iniurie. This proceedeth from mee, & through

Gal. 6, 14

Roman. 6, 2

Psalme 3, 6

Mat. 5, 29

2. Sam. 14

ver. c.

Matt. 10, 30

Acts, 27, 34

Psal. 36, 38

1. Cor. 2, 13

Reuel. 2, 13

Hebr. 4, 13

Amos. 3, 6 my permission, that the thoughts
 Matt. 10, 16 of many hearts may be opened.
 18, &c I will iudge both the guiltie, and
 Luk. 2, 35 the guiltlesse; but first it is my mind
 2 Cor. 5, 10 to trie them both by a secret iudge-
 John. 5, 29 ment.

Psal. 116, 11 The witnes of men deceiueth
 many times; but my iudgment is
 Rom. 2, 2 true, & shal neuer be ouerthrowne.
 Roma. 3, 4 But that commonlie is hidden, and
 Psal. 36, 6 knowen but of a few: yet for al that
 Psal. 19, 9 it neuer doth, or can erre, albeit in
 Psalm. 67, 4 the iudgment of fooles it seeme scarce
 indifferent.

Therefore it is good to appeale to
 me in euerie iudgment, and not
 to folowe private affection.

Roman. 1, 1 The righteous man is neuer mo-
 ued by anie crosse that God dooth
 send, neither dooth he either greatlie
 1. Corin. 4, 3 waie slanderous reports, or vaine
 Psal. 91, 4 reioyce when he is excused by other
 5, &c men. For he considereth that I am
 hee who seatch the hearts, and the

reines, and iudge not accordinge to
 Rel. 2, 23 the outward person, or apperance.
 Rom. 2, 11 For that commonlie I condemne,
 1. Peter. 1, 17 which in the iudgement of man
 Luk. 10, 15 commended.

SERVANT O Lord God, who art
 a righteous iudge, strong, and patient.

ent, knowing the frailtie and wickednes of men, be thou my strength, and confidence ^a. For mine owne conscience will not serue mee ^b: thou knowest that which I know not. Therefore my part was to humble my selfe when I was reprov'd, & to take it patiently ^c: which if I haue not shewn, forgiue me ^d, O Lord, of thy mercie; and so blesse me, that hereafter I may shew my selfe more patient. For thy singular mercie ^e doth more serue to the attainment of pardon, than the opinion of mine owne righteousness to the defence of my secret conscience. And albeit I thinke my selfe cleere from sinne, yet am I not thereby iustified ^f. For without thy mercie no man can be saued ^g.

^a Psalm. 7, 1^b Psalm. 86, 3^c 1. Cor. 4, 3^d 4^e Proue. 13

verse, 18

^f Proue. 15, 5^g Matt. 6, 12^e Rom. 3, 14^f 1. Corin. 4

verse, 4

^g PL 143, 2

Chap. 53.

*That for the attainment of euerlasting
life al maner troubles must
be indured.*

LORD.



Yfoune, let neither
troubles breake thee;
nor aduersitie, sustai-
ned for my sake, throw
thee downe: but com-

forye

fort and confirme thy selfe in all ex-
tremities with my promise^a, who am
able inough to giue thee most ample
and infinit rewards^b.

Long thou shalt not labour herein
this world^c, neither bee afflicted al-
waies. Hope a while longer^d, and
thou shalt see a speedie dispatch of all
cuils, and the time will shortly come
when there shall be neither troubles
nor tumults anie more^e. Little is it
and short, whatsoeuer by time com-
meth to an end.

Wherefore go to, as thou doest la-
bor faithfully in my vine-yard, I will
be thy reward^f.

Write thou, meditate, sing, sigh,
keepe silence, pray, suffer aduersitie
with a couragious hart. For doubles
euerslasting felicitie deserueth al these
yea and greater conflicts^g.

One daie, God knowes how soone,
quietnes will come, & then shal there
be neither day, neither night, as now
there is, but light perpetual without
end, brightnes infinite without com-
prehension, peace which neuer shall
decay, and quietnes which euermore
shall last^h. Then thou wilt not saye,
O that I were deliuered from the bo-
die of this deathⁱ neither crie out on
this

this wise^t. Wo is mee that I dwell so long in this worlde / For then both death shall be destroyed^l, and saluation shall appeare which neuer shall haue end^m; there is no anguishⁿ, but blessed ioy, and sweet and vertuous companie shal be.

Oh diddest thou beholde the euerlasting crownes^o, or the glorye wherewith they, who in this worlde were contemned^p, and thoughte not worthie to liue, doe triumph withall: doubtlesse thou wouldest forthwith debase thy selfe euen to the ground, and desire rather to be in subiection to all men, than to rule but one: thou woldest not conet many merry daies in this world^q, but reioyse in suffering troubles for the Name of God^r; and thinke it great gain to be contemned among men.

Now if thou couldest brooke these thinges, and let them sinke into thy mind, thou wouldest not once complaine^s. For not all troubles to bee sustained for eternall life sake^t? or is it so small a thing to get or to forgo the kingdome of heauen^u?

Lift vp thine eyes, man, vpon heauen: beholde with mee how all my saints who haue past the sharpe con-

flits

1 Pla. 120, 5

6

1 Ho. 13, 14

1 Cor. 15, 55

11 Reu. 20, 6

14

11 Reu. 21, 4

11 Iam. 1, 12

Reuel. 2, 10

11 1. Corin. 4

verse, 10

Hebr. 11, 33

34

35

1 Phil. 3, 23

1 Act. 5, 42

1 Rom. 11, 13

1. Cori. 6, 14

5

James, 1, 14

3

1 Rom. 8, 18

35

36

1 Mat. 6, 36

The third booke

* Mat. 25, 1 flits of this world, reioice now^x, how
 23 they now feele comfort, how they be,
 24 where they would be, how they rest,
 Luke 16, 25 and shall euer rest with mee in the
 Luke. 23, 43 kingdome of my Father.
 y Reu. 7, 14
 15
 16
 17

Chap. 34.

Reuel. 2, 1, 4 *Of the hapines of the life to come;*
 23 *and of the miseries of this*
 24 *present world.*
 25

SERVANT



Most blessed man-
 sion of the eternall ci-
 tie^a; O most brighte
 daie of euerlastingnes,
 the which is neuer ob-
 scured by anie night^b, but alwaies in-
 lightened with y^c most glorious truth.
 A daie of continuall ioye, of continu-
 all quietnes, and happie state of per-
 petuallie.

* Psal. 43, 2 Oh that that daie had once appea-
 Philip. 3, 7 red^c, and that this world had once an
 8 end.

That day doubles shineth to the
 * Hebr. 11, saients in perpetuall cleerenesse, but
 verse, 13 yet a far of^d, and as it were darkle^e,
 * 1. Cor. 13 because they bee pilgrims in this
 verse 12 world^f as yet.
 * 1. Pet. 2, 11

Hebr. 11, 13

The citizens of heauen they see the

the of Imitation of Chriff.

the iocifulnes of this daie: but the
banished children of Eue do sigh, be-
cause the daie of this life both short,
and euil^e is ful of troubles and dis-
quietnes^s, ful of grieve and angwishe.
where man defileth himselfe with so
manie sinnes, entangleth himselfe
with so manie euils, is troubled with
so manie feares, busied with so manie
cares, with much curiositie distracted
enwrapped with much vanitie, inclo-
sed about with such errors, consumed
with such labor, oppressed with ten-
tations, weakened with pleasures, and
vexed with pouertie^h.

Oh when shal these manifold tro-
bles haue an end? When shal I bee
deliuered from this miserable serui-
tude of sinne? Oh Lord, when shal I
thinke, but onelie vpon thee; when
shal I reioice my fil in thee; when
shal I without al maner let, without
al greefe either of minde, or bodie^h,
enjoy true libertie, peace on al sides
be found peace; peace I meane conti-
nual, and trustie, peace within, and
peace without, and peace on al sides
without disturbance.

Oh good Iesus, when shal I behold
thee face to face; when shal I con-
templat the glorie of thy kingdome
when

Gen. 27, 9

Psalm. 39, 5

Gen. 3, 16

Ephes. 6, 12

2. Timo. 3, 1

2. Cori. 11

verse, 23,

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The third booke

1. Cor. 13, when wilt thou be al in al^m to mee?
 verse. 28 or when shall I bee with thee in thy
 kingdome, which thou hast prepared
 2. Matt. 25, for thy beloued from the foundations
 verse. 34 of the world^m!

1. Corin. 2, 9 I am left here euen succorles
 2. Ephe. 6, 10 banished man in the lande of mine
 11 enemies, where continuall war is,
 12 and much miserie^r: & giue me com-
 1. Pet. 5, 8, 9 fort in my banishment, and ioy in my
 2. Gen. 47, 9 troubles, in as much as with all the de-
 3. Psal. 27, 13 fire of mind I sigh, & long for thee.
 Psalm. 42, 1 For al the comforte which this world
 2 doth minister, is euen burdensome
 2. Gala. 6, 14 me^r.

1. Phil. 1, 23 To enioy thee is al my desire^r, yet
 can I not apprehend thee. I wish to
 1. Wisd. 9, 14 abide in heauenlie things, yet earth-
 15 ly and vnmortified affections^r keepe
 me downe. In minde I would subdue
 1. Rom. 7, 19 all things, yet against my will I am
 23 compelled to serue the flesh^r. This
 vnhappy man that I am, I fight with
 my selfe, and am greuous to my selfe
 whilest my spirit soareth vpward, and
 2. Rom. 8, 5 my flesh bendeth downeward^r. Oh
 Roma. 7, 23 what a comfort feele I inwardly,
 2. Gal. 5, 17. when meditating of heauenly things.
 I am assailed suddenly euen with a
 swarme of carnall cogitations

Wherefore, & my God, forsake me

not.

of the Imitation of Christ.

nor, neither cast mee awaie in thy displeasure ^a. Oh scatter with the ^a psal. 27, 9 brightnes of thy lightening all the imaginations which the enimie dooth cast in, shoot forth thine arrows and disperse them ^a. Cal home my senses ^a Psal. 144, 6 vnto thee; make mee to forget all worldlie things, and to throw awaie & contemne the cogitations of wickednesse.

O succor me, eternal veritie ^b, that ^b Psal. 43, 3 no worldlie vanitie may carrie me ^a. Iohn, 14, 6 wail! O come celestial sweetnesse, that all vncleannes may auoid at thy comming ^c. ^c Psal, 68, 1

This also I am to craue at thy hands, that it would please thee mercifullie to pardon and forgiue mee, though I haue other thinges in my minde when I praie, besides thee. For to say the truth, I am woonr greatlie to bee distracted; and manie times there am I nor, where bodilie I sit, or stand, but whither my cogitations carrie me. Verelie there I am, where my cogitation is. Where my thoughts are commonlie, there is that I loue. And that which either I loue naturalie, or customablie doo like, comes easily into my mind.

This made thee, O truth ^d, to saie, ^d Iohn. 14, 6
Where

The third booke

Where your treasure is, there wil your
 hearts be. If I loue heauen, I wil gladly
 thinke on heauenlie things; if the
 world, in prosperitie I am locund, and
 pensiue in aduersitie; if the flesh, mine
 imaginations are fleshlie; if the spi-
 rit to thinke on spiritual thinges wil
 be my delight. For whatsoeuer I loue,
 I gladlie both speake of and heare of,
 and thinke thereof earnestlie when I
 am at home.

Wherefore vndoubtedlie he is an
 happie man, who for thy sake, O lord,
 dooth forsake al things; offer vio-
 lence to nature; & crucifie his carnal
 affections; through the zeale of the
 spirit, his conscience being at quiet;
 hee may offer vnto thee the sacrifice
 of deuout praier, and bee meete to be
 admitted into the companie of an-
 gels, al earthlie things being exclu-
 ded both inwardlie and without.

Luke. 5, 11

Luke. 9, 33

Matt. 11, 11

Colossi. 3, 5

Galat. 6, 14

Hebr. 9, 14

He. 10, 34

Roma. 8,

verse. 35

36

1. cor. 9, 24

25

Chap. 55.

Of the desire of eternal life; and of the
 good things promised to
 such as fight.

LORD.



Y sonne, seing thou per-
 ceuest thy selfe to bee indu-
 ced from aboue with a desire

of the Imitation of Christ.

of eternal happinesse, and couerte to
go from the tabernacle of thy bo-
die^a, thereby to beholde the bright-
nes of my glorie without shadowe of
turning^b, open thy minde, and re-
ceiue with greedines this holie inspi-
ration.

Giue high thanks^c vnto almighty
God for dealing so graciouly with
thee; for visiting thee so mercifullie,
for stirring thee vp so zealouslie, for
helping thee so mightilie, y^e of thine
owne weight thou fall not downe vn-
to earthly things^d.

Neither shalt thou attaine there-
vnto by thine owne endeuors and co-
gitations, but by the meere grace and
faueur of God^e, that as in all other
vertues thou shouldest go forward, so
especiallie increase in modestie, pre-
pare thy selfe vnto batels to come^f,
and endeuour to cleaue to me with al
thy strength^g, and to serue me alwaies
with a burning affection.

My sonne, the fire burneth manie
times, yet neuer dooth the flame as-
cende without smoake^h: so diuerse
burne with desire of heauenlie things
and yet are they not free from the
tentation of carnall affectionsⁱ, and
therefore for the only glorie of God
they

2. cor. 5. 1

2

2. Pet. 1. 13
verse 14

1. Iame. 1. 17

Eph. 5. 20

1. Thes. 1. 3

1. Thes. 5. 3

verse 31

4. Wis. 9. 14

15

Rom. 5. 10

verse 11

Philip. 4. 13

Luk. 9. 23

1. Tim. 6. 11

12

2. Timo. 1. 3

8. Deut. 6. 5

Matt. 12. 37

Mark. 12. 29

30

Luke. 10. 27

Eccle. 22

verse 24

1. Mat. 12. 30

31

The third booke

1 Ioh. 6, 26 they craue not those things **1** the pre-
 27 tient bearing whereof they desire in
 Iohn. 12, 5 earnestlie at his hands.

6 Such also manie times is your de-
 sire, which for al that you pretend to
 be most syncere. But that is not pure
 and perfect, which anie way seeketh
 after priuate commoditie **1**.

1 Mat. 6, 24

25 Craue not that which maie bring
 1. corin. 13, 3 either profit or pleasure to thy selfe,
 26 but what is acceptable in my sight,
 10 and for the aduancement of my glo-
 Math. 26, 39 rie. For if thou haue a right iudge-
 42 ment, thou wilt prefer and folow my
 Luk. 22, 42 decree before thy desire, yea or what
 fouer may be desired.

I know thy desire, and I haue heard
 thy often gronings. Thou wouldest
 presentlie enioie the glorious free-
 dome of the sonnes of God **1**. Pre-
 sentlie thou art delighted with thee.
 Phil. 1, 23
 Rene. 31, 4
 Eph. 6, 10
 1 Peter. 5, 8
 Gen. 3, 17
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 Job. 7, 1
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1 Act. 1, 22
1 Phil. 1, 23

I am he, saith the Lord, whom thou
 must looke for, vntil the kingdome of
 God

of the Imitation of Christ.

God doe come. Yet longer thou must be tried in the worlde, and exercised in manie things ^a. Sometime I know ^b Ecclesi. 3, 2. thou shalt be comforted; but not fullie and continuallie. Wherefore show ^c 5 thy selfe constant and valiant, both in doing, and also in suffering things contrarie vnto nature ^d.

^a Dan. 10, 3

Thou must put on the new man ^e, and change thy conditions. And manie times thou must both doe those things which thou wouldest not ^f; and omit that which thou wouldest doo ^g.

^e Ephes. 3, 13^f Ephe. 4, 24^g Roman. 6, 4^h Coloss. 3, 9ⁱ 10^j Matth. 11^k verse, 12^l Rom. 7, 15^m 19ⁿ Psal. 73, 1^o 2, &c^p Mat. 10, 33^q 17, &c^r Psal. 13, 3^s 1. Ioh. 15, 12^t 19^u 1. cor. 1^v verse, 28^w 1. cor. 1^x verse, 28^y 1. cor. 1^z verse, 28^{aa} 1. cor. 1^{ab} verse, 28^{ac} 1. cor. 1^{ad} verse, 28^{ae} 1. cor. 1^{af} verse, 28^{ag} 1. cor. 1^{ah} verse, 28^{ai} 1. cor. 1^{aj} verse, 28^{ak} 1. cor. 1^{al} verse, 28^{am} 1. cor. 1^{an} verse, 28^{ao} 1. cor. 1^{ap} verse, 28^{aq} 1. cor. 1^{ar} verse, 28^{as} 1. cor. 1^{at} verse, 28^{au} 1. cor. 1^{av} verse, 28^{aw} 1. cor. 1^{ax} verse, 28^{ay} 1. cor. 1^{az} verse, 28^{ba} 1. cor. 1^{bb} verse, 28^{bc} 1. cor. 1^{bd} verse, 28^{be} 1. cor. 1^{bf} verse, 28^{bg} 1. cor. 1^{bh} verse, 28^{bi} 1. cor. 1^{bj} verse, 28^{bk} 1. cor. 1^{bl} verse, 28^{bm} 1. cor. 1^{bn} verse, 28^{bo} 1. cor. 1^{bp} verse, 28^{bq} 1. cor. 1^{br} verse, 28^{bs} 1. cor. 1^{bt} verse, 28^{bu} 1. cor. 1^{bv} verse, 28^{bw} 1. cor. 1^{bx} verse, 28^{by} 1. cor. 1^{bz} verse, 28^{ca} 1. cor. 1^{cb} verse, 28^{cc} 1. cor. 1^{cd} verse, 28^{ce} 1. cor. 1^{cf} verse, 28^{cg} 1. cor. 1^{ch} verse, 28^{ci} 1. cor. 1^{cj} verse, 28^{ck} 1. cor. 1^{cl} verse, 28^{cm} 1. cor. 1^{cn} verse, 28^{co} 1. cor. 1^{cp} verse, 28^{cq} 1. cor. 1^{cr} verse, 28^{cs} 1. cor. 1^{ct} verse, 28^{cu} 1. cor. 1^{cv} verse, 28^{cw} 1. cor. 1^{cx} verse, 28^{cy} 1. cor. 1^{cz} verse, 28^{da} 1. cor. 1^{db} verse, 28^{dc} 1. cor. 1^{dd} verse, 28^{de} 1. cor. 1^{df} verse, 28^{dg} 1. cor. 1^{dh} verse, 28^{di} 1. cor. 1^{dj} verse, 28^{dk} 1. cor. 1^{dl} verse, 28^{dm} 1. cor. 1^{dn} verse, 28^{do} 1. cor. 1^{dp} verse, 28^{dq} 1. cor. 1^{dr} verse, 28^{ds} 1. cor. 1^{dt} verse, 28^{du} 1. cor. 1^{dv} verse, 28^{dw} 1. cor. 1^{dx} verse, 28^{dy} 1. cor. 1^{dz} verse, 28^{ea} 1. cor. 1^{eb} verse, 28^{ec} 1. cor. 1^{ed} verse, 28^{ee} 1. cor. 1^{ef} verse, 28^{eg} 1. cor. 1^{eh} verse, 28^{ei} 1. cor. 1^{ej} verse, 28^{ek} 1. cor. 1^{el} verse, 28^{em} 1. cor. 1^{en} verse, 28^{eo} 1. cor. 1^{ep} verse, 28^{eq} 1. cor. 1^{er} verse, 28^{es} 1. cor. 1^{et} verse, 28^{eu} 1. cor. 1^{ev} verse, 28^{ew} 1. cor. 1^{ex} verse, 28^{ey} 1. cor. 1^{ez} verse, 28^{fa} 1. cor. 1^{fb} verse, 28^{fc} 1. cor. 1^{fd} verse, 28^{fe} 1. cor. 1^{ff} verse, 28^{fg} 1. cor. 1^{fh} verse, 28^{fi} 1. cor. 1^{fj} verse, 28^{fk} 1. cor. 1^{fl} verse, 28^{fm} 1. cor. 1^{fn} verse, 28^{fo} 1. cor. 1^{fp} verse, 28^{fq} 1. cor. 1^{fr} verse, 28^{fs} 1. cor. 1^{ft} verse, 28^{fu} 1. cor. 1^{fv} verse, 28^{fw} 1. cor. 1^{fx} verse, 28^{fy} 1. cor. 1^{fz} verse, 28^{ga} 1. cor. 1^{gb} verse, 28^{gc} 1. cor. 1^{gd} verse, 28^{ge} 1. cor. 1^{gf} verse, 28^{gg} 1. cor. 1^{gh} verse, 28^{gi} 1. cor. 1^{gj} verse, 28^{gk} 1. cor. 1^{gl} verse, 28^{gm} 1. cor. 1^{gn} verse, 28^{go} 1. cor. 1^{gp} verse, 28^{gq} 1. cor. 1^{gr} verse, 28^{gs} 1. cor. 1^{gt} verse, 28^{gu} 1. cor. 1^{gv} verse, 28^{gw} 1. cor. 1^{gx} verse, 28^{gy} 1. cor. 1^{gz} verse, 28^{ha} 1. cor. 1^{hb} verse, 28^{hc} 1. cor. 1^{hd} verse, 28^{he} 1. cor. 1^{hf} verse, 28^{hg} 1. cor. 1^{hh} verse, 28^{hi} 1. cor. 1^{hj} verse, 28^{hk} 1. cor. 1^{hl} verse, 28^{hm} 1. cor. 1^{hn} verse, 28^{ho} 1. cor. 1^{hp} verse, 28^{hq} 1. cor. 1^{hr} verse, 28^{hs} 1. cor. 1^{ht} verse, 28^{hu} 1. cor. 1^{hv} verse, 28^{hw} 1. cor. 1^{hx} verse, 28^{hy} 1. cor. 1^{hz} verse, 28^{ia} 1. cor. 1^{ib} verse, 28^{ic} 1. cor. 1^{id} verse, 28^{ie} 1. cor. 1^{if} verse, 28^{ig} 1. cor. 1^{ih} verse, 28ⁱⁱ 1. cor. 1^{ij} verse, 28^{ik} 1. cor. 1^{il} verse, 28^{im} 1. cor. 1ⁱⁿ verse, 28^{io} 1. cor. 1^{ip} verse, 28^{iq} 1. cor. 1^{ir} verse, 28^{is} 1. cor. 1^{it} verse, 28^{iu} 1. cor. 1^{iv} verse, 28^{iw} 1. cor. 1^{ix} verse, 28^{iy} 1. cor. 1^{iz} verse, 28^{ja} 1. cor. 1^{jb} verse, 28^{jc} 1. cor. 1^{jd} verse, 28^{je} 1. cor. 1^{jf} verse, 28^{jj} 1. cor. 1^{jk} verse, 28^{jl} 1. cor. 1^{jm} verse, 28^{jn} 1. cor. 1^{jn} verse, 28^{jo} 1. cor. 1^{jp} verse, 28^{jq} 1. cor. 1^{jr} verse, 28^{js} 1. cor. 1

The third booke

times whether hee can denie, and
breake himselfe of his owne will in
things.

Luk. 9, 13

24 And surely thou hast most neede
to be mortified therein; namelie, to
see and to suffer those things which
naturally thou canst not brooke, espe-
cially when things, in thy iudgement,
absurd and hurtful, are inioined thee.

Matt. 16, 1

verse, 39

Wherein, for as much as thou dis-
rest not resist the higher power, wher-
unto thou art subiect, it seemeth

Luke. 12, 42

John 4, 34

John 5, 30

John 6, 38

Ephes 6, 6

Rom. 14, 11

Philip. 3, 10

Roma. 13, 1

1 Peter. 2, 13

1 Cor. 13, 7

Acts. 5, 40

1 Joh. 17, 24

1, Iohn. 2, 17

1, cor. 2, 9

20

hard in thine opinion, to obey the
commandement of another and not
to follow thine owne minde.

But consider thou, my sonne, what
commoditie, and what an ample re-
ward will shortly follow these labors
of thine, and doubles thou wilt be so
far from sustaining them grieuously,
that most sweete, and great comfort
thou wilt take of thy patience.

For in steede of thy momentanie
wil, which gladlie thou hast renoun-
ced, thou shalt haue an everlasting
will in the heauen. There whatso-
euer thou wouldest haue, or canst
wish for, thou shalt find. There a
boundance of all good things thou
shalt haue, without feare of losing
them. There thy wil together with

me shall neuer couet after anie outward or priuate thing. No man there shall resist thee, no man complaine of thee, no man trouble thee any manner waie, but what thou canst desire shall be present, and satisfie the desire of thy minde abundantlie P.

There wil I render glorie for reproch sustained ^a, the garment of gladnes^r for heauines, for the lowest roome, a kinglie throne for euermore ^r. There the fruite of obedience shall appeare^r, the labour of repentance shall reioise ^a, and humble obedience shall gloriouslie be crowned ^x.

Wherefore doo thou modestlie obeie al men ^r, and neuer care who speakes or comanderh, but giue thine earnest endeouour to take it in good worth, whatsoeuer is spoke, and faithfullie to fulfil that whatsoeuer is required at thine hands, howsoeuer it be either by word or signe, yea who soeuer, be he thy better, or thy equal, or thine inferiour that would haue it done.

Let other men seeke other things, let others glorie in what they will, & be commended of the world euen to the skies, but do thou reioice when thou art reproched^r, when thou dost execute

Ioh. 17, 24

P Ren. 7, 14

15

16

17

Reuel. 11, 4

23

24

25

26

Reuel. 22, 5

q Wisd. 5, 1

2. & c

r Esai. 61, 3

r Matt. 25,

verse, 34

r Reuel. 22,

verse, 14

a Iohn. 13, 5

Ezec. 14, 22

25

r 2. Tim. 2,

verse, 11

12

Colos. 3, 4

7, Pet. 2, 12

r Matt. 5, 11

12

Acs. 5, 41

Galat. 6, 14

1. cor. 1, 31 execute my wil^d, and promote
glorie; and let this be thine onely de-
fire, that God may bee magnified
waies in thee, whether it be by life
Phil. 1, 20 by death^b.

Chap. 56.

How a man oppressed with troubles,
ought to yeeld himselfe to
the Lords wil.

SERVANT.



Eternall God, and
heauenlie Father,
yeelde thee immortal
thanks, for that thou
docest what thou wilt

Psalm. 135, 4

Matt. 19, 26

Deu. 32, 4

Matt. 13, 17

1. corin. 1

verse, 31

Iere. 9, 23

2. Sam. 22,

verse, 3

Psalm. 118, 2

Psalm. 145,

Psalm. 50, 10

11

12

1. Sam. 1, 17

Psalm. 136, 5

1. Sam. 1, 17

Psalm. 136, 5

Psalm. 136, 5

Psalm. 136, 5

and wilt nothing but that is good.

Let me thy seruant reioice in thee

, not either in my selfe, or in anie

ther thing^d. For thou alone art the

true comfort; thou art my hope and

my crowne; thou Lorde art my ioy

and mine honour^e. Of thee I haue

whatsoeuer I haue, and that not of

nie merits at all of mine. Thine are

all things^f which thou hast either

giuen^g, or made^h. I poore soule

worne out with labors euen from my

youth, and greeued in mindeⁱ, and

that in such wise, that sooner

built

of the Imitation of Christ.

burst forth into teares^h, and am
greatlie out of quiet for the euils
which hang ouer mine head.

O Lord, I long after the comforte of
peace, it is the peace of thy children,
who are fed with the light of thy con-
solation that I require.

If thou giue peace, if thou fil me
with ioy^m, my heart shal reioyse ex-
ceedinglie, and deuoutlie sound out
thy praises^o: but if (as manie times
thou doest) thou hidest thy face^o, I
shal not be able to runne the waie of
thy commandements^p, but rather
falling on my knees I shal smite my
breast^q, because it goeth not with
me as earst it did, when, thy lanterne
lightening me from aboue, I was vn-
der the shadowe of thy wingers^r pro-
tectad against euils that rushed vpon
me^s.

O righteous Father alwaies to be
praised, the houre is now come^t
where in I thy seruant must be tried.
O moste louing Father, meete is it
that I suffer somewhat for thy sake^u,
at this time. O father euermore to
bee worshipped, the hower is now
come which from euerlasting thou
didest know would come, wherein I
for a little time muste outwardlie so

1 Psal. 119,

verse, 130

m Luke. 13,

verse 32

33

o Psal. 149,

verse. 1

2, &c

o Psal. 119,

verse 32

p Luke. 18,

verse, 11

q Psal. 17,

verse. 1

r Psal. 119,

verse. 42

s Psal. 37,

verse. 1

t Joh. 12, 13

Iohn. 17, 1

u Matt. 5, 10

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die, that inwardlie I may liue with thee for euermore, for a little while bee contented, perish as it were mans opinion, and be afflicted with greefe and aduersitie, that hereafter
² Esai. 63, 17 in the morning of the newe light
¹ Reuel. 12, 1 may rise againe with thee, & bee glorified in the heauens? O most holie
¹⁷ Ioh. 17, 24 Father, such was thy decree, such thy pleasure, and that which thou
¹ Ioh. 16, 2 commandedst, is come to passe.
²⁰ For this benefit thou bestowest vpon thy friend, that albeit for thy
²¹ 1. Pet. 4, 14 sake he must suffer affliction in this
¹ 1. Peter. 3, 21 worlde, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing cometh to passe
¹ Mar. 6, 16 either without thy counsel, without thy providence, or without cause
²⁷ why.

²⁹ And assuredlie it is good for mee, Lord, that I haue bin afflicted, that I
³⁰ 1. cori. 12, 6 may learne thy statutes, and call off al pride, and arrogancie of minde.

It is good for mee that I am put to
⁴ Psal. 44, 23 shame, that I may seeke comfort from thee rather than of men. Thereby
²⁴ Psal. 69, 29 also doo I learne to stande in feare of thine vnsearchable iudgements,
¹ Ro. 11, 33 who punishest the righteous as well
⁴ Psal. 73, 2 as the wicked, and yet none of them

of the Imitation of Christ.

without equitie and iustice ⁸.

¹ Psal. 99. 4.

I thanke thee, O Lord, for not sparing to afflict me with euils, with bitter paines, griefe and anguish both within and without. None is there of al vnder heaven that can comfort me in this miserie, none I saie is there, but thou alone, my God and my Lord who art the celestial curer of soules, who both woundest and makest whole againe. bringest downe to the graue, and raisest vp ⁴.

¹ Psal. 119. 75.

Thy correction is vpon me, thy rod teacheth me wisdom. Lo most louing father, I submit my selfe to the rod of thy discipline. Strike both my back and my necke too, that I may turne mine vntowardlinesse after thy wil. Make me, O Lord, thine humble and godly disciple, as thou hast right wel accustomed to doo, that I maie giuen wholie obey euerie commandment of thine. To thee and to thy correction I commend both my selfe, and al mine, for better it is to bee punished here, than hereafter.

¹ Deu. 33. 39.

¹ 1. Sam. 16.

¹ Tob. 13.

¹ Prouer. 29.

ver. 15.

¹ Mach. 26.

ver. 30.

¹ Psal. 78.

¹ Esai. 55.

¹ Galat. 6.

¹ Heb.

¹ Rom. 11.

Thou knowest al, and euery thing; yea the most secret cogitation in the hart of man, thou knowest. Thou knowest what shalbe afore it come to passe, neither hast thou neede to

¹ Heb.

¹ Rom. 11.

The third Booke

be informed or admonished of those things which are doone in the world. Thou knowest wherein I may profite best, and what good aduersitie will doo to the scouring off, as it were the rust of wickednesse. And therefore

use me euen as thou wilt, and reioyce me not for my wicked life, which none knoweth so wel as thou, yea say the truth, none knoweth it but thou alone.

O Lord grant mee to knowe those things that I should know, to loue those that are to be loued, to praise that which pleaseth thee, to make account of such as thou hast in price, and finally to mislike that which thou dost loath.

Suffer me not either to iudge after the sight of the outward eies, or to giue sentence according to the hearing of mine vnskillful eares, but with right iudgement to discern between things both visible, and spirituall, & afore all things euermore to seek after the pleasure of thine heauenly will. For commonlie the senses of men in iudging are deceaued, and the freenls of this worlde by louing onelie visible things are deceaued also.

of the Imitation of Christ.

Is a man so much the better, as hee
 is greater in the opinion of man. ^{d Luke. 16}
 The deceitfull in praising the deceit-verse, 19
 full: the vaine man in extolling the 20
 vaine, the blind in commending the
 blinde, the weake in magnifieng the
 weake, deceiueth him: and by prai-
 sing vaine, he dooth verelie shame
 him. For in truth such is a man, and
 no more, as thou esteemest him to
 be, as one said right well.

^{e Ioh. 5. 44}
^{Iohn. 12. 43}
^{f Francis the}
^{Minorite.}

Chap. 57.

*That we are to exercise our selues with
 baser works, when we cannot
 doo the best.*

LORD.



MY sonne, thou canst
 not alwaies abide in
 the most earnest, and
 ardent studie of virtue,
 nor continue in the
 highest degree of heauenlie con-
 templation, but of force through ori-
 ginall corruption, thou art made
 sometime to come downe vnto infe-
 rior things, & to beare the burden of
 this mortall life, though vnwill-
 ling and with grieve. For as long as
 thou carriest about a mortall bodie,

^{a Gen. 3. 16}
^{17. 26}
^{Rom. 7. 14}
^{15. 26}
^{b Wils. 9. 5}
¹³

The third booke

thou shalt feele the weight and hea-

¹Wisd. 9, 15. uines of the same ^c.

Therefore in the flesh thou must
often grone vnder the burthen of
flesh ^d; because thou canst not al-
^dRo. 7, 34. waies without intermission continue
in the studie of spiritual things, and
heauenlie contemplations.

Here then it is behouefull to make
recourse vnto base and outward
workes; to refreth thy selfe in good
deedes; and with a strong faith
^eMath. 24. waite ^etil I come from on hie to visit
thee, and to suffer with paciēce thine
exile ^f and hunger of minde, vntill
¹Heb. 11, 13. see thee againe ^g, and deliuer thee
from al troubles ^h.

For I wil make thee to forget thy
paines, and to enioie fullie the
quiernes ⁱ. Yea I will open vnto thee
the field of the holie Scriptures, that
with a ioyful minde thou maiest be-
gin to trauerse the waie of my com-
mandements ^k, and breake into these
wordes ^l; the afflictions of this

present time are not wor-
thie the glorie which
shal be showed
vpon vs.

Chap. 58.

That man should thinke himselfe so de-
serue not comfort at Gods hand,
but condemnation.

SERVANT.



O Lord, I am not wor-
thie thy comfort, or a-
nie spiritual consolati-
on^a. And therefore thou^a I. cor. 15, 9
doost right wel^b, when¹⁰
thou forsakest me poore wretch, and^b Ps. 113, 75
leauest me without comfort.

For though I should powre out e-
uen a sea of teares, yet could I not de-
serue anie comfort at thine hande.
That which I deserue be stripes, and
punishment; because I haue so often
so grieuousslie offended thee, and in
so manie things so greatlie sinned^c.^c Luk. 13, 18
So that were the matter dulie confi-
dered^d, I am not worthie the least of^d Psal. 68, 5
al thy comforts.¹³
¹⁶

And yet, O gracious and merciful
God, who wilt not that thy woorkes^e Exech. 33
should perish^e, to declare the riches^{verse} 11
of thy goodnes vpon the vessels of^f Ephes. 1, 7
thy mercie^f, thou doost vouchsafe to^g
comfort mee hauing no merite, farre^{Ephes. 2, 4}
beyond¹⁵

3 Psa. 71, 13 beyond the maner of men & . No
Luke . 15, 22 ther bee thine heauenlie comfort
23 like worldlie communicationsⁿ.

24 But what haue I done, Lord, tha
12. Cor. 1, 12 thou shouldest impart vpon me any
2. corin. 7, 4 spiritual comforte at al^l; Trulie thou
5 I remembre, I haue done no good

1 Rom. 11, 3 all, but alwaies haue bin both progre
6, &c vnto sinne^k, and slowe to repen

k Gene. 6, 5 And this is so true, as if I should de
Gene. 8, 21 nie it, both thou wilt find mee a liar
Rom. 3, 9

10 and no man dare stande to excuse
I Job. 9, me^l.

uerse, 2, &c By my sinnes what haue I merited
32 but hel and euer lasting fire^m;

11 Matt. 25, And therefore I plainly, and in
uerse, 41 deepe confesse, I am worthie al re
proch and contempe; and most un
worthie to liue among thy sonnes,
and seruantsⁿ.

12 Luk. 15, 1 And albeit I can hardlie be brought
Luke. 18, 13 to doo it; yet because it is true, I wil
confesse against my selfe my wicked
13 Psa. 38, 5 niesⁿ, that so the sooner I maye ob
taine mercie at thine hand.

But what shal I, sinner that I am,
14 Psa. 53, 1 full of al manner shame and infamie,
Psa. 40, 12 what shal I saie; Surelie I haue
nothing to saie, but euen this: I haue
15 Psa. 31, 1 sinned, Lord, I haue sinned, take mee
16 cie on me^p, forgiue me: suffer mee yet

of the Imitation of Christ.

a while to bewaile my wretchednes,
before I passe ouer into the land of
darknes, couered with the shadow of
death.

For what els doest thou of a gillie
and miserable man require, but that
he afflict and humble himselſe for his
sinne.

For of true repentance and hum-
bling of the minde, ariseth hope of
pardon; the troubled conscience is
reconciled vnto God; the fauour of
God which was losse is recovered.
man is preserued from vengeance
to come; and with an holie kisse
both God, and the sorrowful soule doe
meete together.

Haic, the vnfeined repentance of
sinnes committed is the accepted sa-
crifice vnto thee, o Lorde, labouring
more sweetely in thy noſetrills than
dooth the perfume of frankincense.
This is the sweete ointment which
thou, who neuer despisest the troubled
and humbled mind of man, woul-
dest should be powred vpon thine ho-
lie ſecte. This is the place of refuge
agaist the rage of the enimie; here
it is amended and waſht away what-
ſoeuer els where was polluted, and
defiled.

1 Iob, 10, 21

22

1 Eze. 18, 21

22

Ezec, 33, 14

15

1 Psal, 34, 6

1 Psal, 115, 27

1 Heb. 9, 14

1 Zach. 1, 4

1 Matth. 5, 7

1 Luk. 15, 10

1 Psal, 51, 10

1 Psal, 119, 14

1 Psal, 119, 14

1 Psal, 119, 14

1 Luk. 15, 10

1 Psal, 119, 14

1 Psal, 119, 14

1 Psal, 119, 14

1 Psal, 119, 14

1 Psal, 119, 14

1 Psal, 119, 14

Chap. 5.9

Men cruellie minded find no
favor before God.

LORD



Sonne, my favor is
more pretious, than
that it wil meddle with
outward thinges, and
earthlie pleasures.

Ioh. 14. 27

Ioh. 16. 33

Philip. 4. 10

Wherefore thou must cast off what
soever is a let there vnto, if thou
wouldest bee replenished with the
same.

Ioh. 8. 54

Mat. 23. 6

Mat. 23. 23

Luk. 18. 1

Leaue companie; leaue to dwell by
thy selfe alone; auoid communica-
tion; bue power out godlie praers be-
fore the Lord, that thy mind may
be stirred yp vnto godlines, and kept
from sinne.

Luk. 9. 59

Ioh. 2. 15

Mat. 23. 23

Luk. 9. 23

Despise euen the whole world and
prefer the calling of God before all
outward thinges. For doubtles thou
canst not both serue me, and delight
in transitorie things too.

Luk. 14. 26

Ioh. 12. 25

Ioh. 12. 35

Ioh. 12. 35

Thou must leaue thine acquain-
tance, and deere freends; and call
awaye thy minde from al worldlie
pleasure. So dooth Peter admonish
the deciples of Christ, that they be

of the Imitation of Christ.

haue themselves in this world as pilgrimes and strangers^r.

1 Pet. 2. 11

O with what a faith & confidence shal he die, who is not kept back with the desire of any earthly thing^r.

Gal. 6. 14

But no sicke man can haue suche a mind; neither dooth the carnal man perceauce the libertie of him who is spirituall^r.

Rom. 8. 35

Philip. 3. 10

Rom. 8. 5

1 Cor. 2. 14

But if he will become spirituall, he must renounce both strangers, and nigh freinds also^m, and take heed of none more than of himselfe.

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If thou hast perfectlie subdued thy selfe^e, thou shalt with more ease vanquesh other thinges. For that is true victorie, to triumph ouer a mans selfe.

1 Cor. 2. 14

Marke. 8.

verse. 35

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For hee who hath his mind so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commaundements in al thinges, is doubtlesse both a conqueror of himselfe^r, and also a lord of the world^r: to which top of perfection, if thou wouldest clime, thou must manfully begin and lay the axe to the stump^r, so to cut off euen by the roor all hidden and immoderate loue, both of thy selfe, and also of every private and carnal good thing.

1 Pet. 2. 11

Gal. 6. 14

Rom. 8. 35

Philip. 3. 10

Rom. 8. 5

1 Cor. 2. 14

16

17

18

19

20

21

22

For

The third booke

For of this immoderate selfe-love
 only dependeth almost al that a man
 must viterlie roote vp: which viti-
 being once subdued, great peace and
 perpetual quietnes wil ensue.

But, for that few doe endeavour per-
 fectlie to mortifie, and altogether
 to forsake themselves, it commeth
 to passe that manie do remaine snar-
 led within, and can not in spirit
 aboue themselves.

But he that freelie would liue with
 me, must mortifie and slaie al wicked
 and intemperate affections of his
 mind, and sticke to nothing created
 ouer greedilie.

Cor. 7. 19

Chap. 60.

The diuerse working of Nature
 and of Grace.

LORD.

MY sonne, consider di-
 ligentlie the diuerse mo-
 tions betweene Nature
 and Grace. For after so
 subtil, and contrarie a maner their
 motions be, that hardly they can be
 discerned, but of the spiritual and
 luminated man.

Al

of the Imitation of Christ.

All men couet in deed that which is good, yea and pretend a colour of goodnes in their deeds and sayings: therefore vnder the shewe of that which good is, manie are deceiued.

Nature is craftie, and carrieth away intrappeth and deceiueth manie a man; yea and it would alwaies be the end of actions^b: but Grace dealeth simplie, and declineth from all kinde of euill; vseth no deceite; dooth all things plainlie for Gods sake, and resteth in him vnto the end^c.

Nature refuseth to die^d, to be kept downe, to be overcome, to be in subiection, and to be kept vnder: Grace studieth to be mortified^e; striueth against appetite^f; coueteth to bee brought in subiection, & to be overcome^g; wil not vse her libertie, loveth to be kept in awe; will not lord ouer anie, but is readie euermore to liue, to abide, to be vnder God, yea and for Gods cause humble to obey euery manⁱ.

Nature seeketh after profite^h, and considereth what lucre may bee gotten by another: but Grace dooth note rather what may benefit others^j, than profit her selfe.

Nature is glad when she is had in honour

Rom. 1, 20

Rom. 10, 3

1. Cor. 13, 4

verse, 1

1. Cor. 15, 30

Matt. 26, 32

verse, 69

70

Luke. 22, 55

56

57

Iohn, 21, 18

Roma. 7, 15

16, &c

Gala. 6, 14

Rom. 7, 12

21

Ephes. 3, 6

1. Peter. 2, 11

12

1. Cor. 6, 12

13

1. Cor. 13, 3

4, &c

k Matth. 12, 22

verse, 31

22

1. Cor. 9, 12

13

1. Cor. 10, 22

Coloss. 3, 1

The third booke

• Ioh. 3, 44 honor, & comended among men.
 • Iohn. 12, 43 but Grace ascribeth all glorie and
 • Acts. 13, 28 praise vnto God.
 23. &c

• 1. cor. 10, 31 Nature seareth reproch and con-
 • Colos. 3, 17 tempt^o: but Grace is glad to bee re-
 • Acts. 14, 13 buked for the Name of Christ^r.

14 Nature loueth ease and quietnes
 15 of bodie^q: Grace cannot be idle, but
 • Luk. 18, 18 willingly setteth her selfe to labor.

• Acts. 5, 41 Nature seeketh after curious and
 • Matth. 5, 19 goodlie, and abhorreth from base and
 • 1. Mat. 25, 3 grosse things^r: Grace is delighted
 18 with simple and base things, despiseth
 • 1. Cor. 1, 30 verse, 30 not rough, neither refuseth to put on
 32 old rags.^r

24 Nature respecteth transitorie
 • Luk. 16, 19 things^r, reioiseth at worldlie gaine,
 • Phil. 4, 11 fretteth at losse, and at euery despise.

12 full word is out of quier: but Grace
 • 2. cor. 11, 27 hath respect vnto heauenlie things,
 • 1. Tim. 6, 7 8 cleaueth not to the world^r, at losse

• Luk. 12, 16 is not troubled^r, nor disquieted at
 17. &c sharpe words, because her treasure is
 • Luk. 12, 23 reposed in heauen, where nothing
 23 perisheth^r.

• 1. cor. 13, 7 Nature is couetous and more glad-
 • Mat. 5, 11 lie taketh than giueth^b, louing pri-
 • Mat. 6, 10 uate gaine: but Grace is bounifull^r,
 • 1. cor. 6, 9 10 and liberal, shunneth private com-
 • 1. cor. 13, 4 moditie, is content with little^d, iud-
 • Acts. 20, 13 ging it better to giue than to receiue.
 34

Nature

of the Imitation of Christ.

Nature is bent vnto the world : Gene. 4, 5
vnto the flesh, vnto vanitie, & to va-
garies : but grace allureth vnto God,
and vnto wel dooing : biddeth al crea-
tures fare-wel, flieth the worlde, ab-
horreth the desires of the flesh, ab-
staineth from idle gadding, and blush-
eth to be seene abroad.

Nature seeketh outward solace, by
whose allurements it may be deligh-
ted : but Grace seeketh comfort at
God alone, and deliteth hir selfe
in the cheefe good^a aboue al visibie
things.

Nature dooth al for gaine, nothing
frankelie ; and stil looketh either for
as good a reward or greater, and ho-
peth either for praise or for fauour in
respect of benefites bestowed ; finalie
it coueteth to haue hir deedes, and
gistes to bee greatlie accounted of :
but Grace hunteth after no worldlie
thinge, neither looketh for anie re-
compense besides G O D alone ; nor
yet coueteth more temporal thinges
than are necessarie for the attaine-
ment of euerlasting life^k.

Nature glorieth in the multitude
of freends and kinsfolke, & boasteth
in the nobilitie of stock, & anectors ;
suxoreth the mightie, flattereth the
wealthie

Gene. 4, 5

1. Ioh. 2, 15

16

1. Cori. 7, 31

Galat. 3, 19

20

1. Lu. 15, 13

1. cor. 1, 3

1. Match. 16,

2

1. Tim. 6, 7

The third booke

^aIoh. 3, 44 honor, & comended among men.
 Iohn. 12, 43 but Grace ascribeth all glorie and
 Acts. 13, 28 praise vnto God.
 23. &c

^a1. cor. 10, 31 Nature seareth reproch and con-
 Coloss. 3, 17 tempt^o: but Grace is glad to be re-
 Acts. 14, 13 buked for the Name of Christ.

^a14 Nature loueth ease and quietnes
 15 of bodie⁹: Grace cannot be idle, but
 • Luk. 18, 18 willinglie setteth her selfe to labor.

^aActs 5, 41 Nature seeketh after curious and
 Matth. 5, 19, goodlie, and abhorreth from base and
 9 Matth. 25, 8 grosse things¹: Grace is delighted
 18 with simple and base things, despiseth
 11. Cor. 1, 30 not rough, neither refuseth to put on
 verse, 32 old rags.²
 2. cor. 11, 23

^a24 Nature respecteth transitorie
 1 Luk. 16, 19 things³, reioiseth at worldlie gaine,
 5 Phil. 4, 11 fretteth at losse, and at euery despite-
 12 full word is out of quier: but Grace
 2. cor. 11, 27 hath respect vnto heauenlie things,
 1. Tim. 6, 7 cleaueth not to the world⁴, at losse
 8 is not troubled⁵, nor disquieted at
 17. &c sharpe words, because her treasure is
 1 Luk. 12, 23 reposed in heauen, where nothing
 23 perisheth⁶.

^a1. cor. 13, 7 Nature is couetous and more glad-
 2 Matth. 5, 11 lie taketh than giueth^b, louing pri-
 3 Mat. 6, 10 uate gaine: but Grace is bountifull^c,
 1. cor. 6, 9 and liberal, shunneth priuate com-
 10 moditie, is content with little^d, iud-
 1. cor. 13, 4 ging it better to giue than to receiue.
 4 Acts. 20, 33
 34

Nature

Nature is bent vnto the world: vnto the flesh, vnto vanitie, & to vagaries: but grace allureth vnto God, and vnto wel dooing; bidderth al creatures fare-wel, flieth the worlde, abhorreth the desires of the flesh, abstaineth from idle gadding, and blusheth to be seene abroad.

Nature seeketh outward solace, by whose allurements it may be delighted: but Grace seeketh comfort at God alone, and deliteth hir selfe in the cheefe good^a aboue al visible things.

Nature dooth al for gaine, nothing frankelie; and stil looketh either for as good a reward or greater, and hopeth either for praise or for fauour in respect of benefites bestowed; finalie it coueteth to haue hir deedes, and giftes to bee greatlie accounted of: but Grace hunteth after no worldlie thinge, neither looketh for anie recompense besides G O D alone; nor yet coueteth more temporal thinges than are necessarie for the attaine-ment of euerlasting life^k.

Nature glorieth in the multitude of frends and kinsfolke, & boasteth in the nobilitie of stock, & ancetors; fauoreth the mightie, flattereth the wealthie

Gene. 6, 5

1. Ioh. 2, 15

16

1. Cori. 7, 31

Galat. 5, 19

20

3 Lu. 15, 13

1. cor. 1, 3

1. Match. 16,

3

1. Tim. 6, 7

8

The third booke

wealthie; and loueth hir equals: but
 1 Matt. 5, 44 Grace loueth euen hir enemies;
 45 braggeth not of manie freinds, nei-
 ther yet respecteth the place, or stock
 1 Ioh. 8, 33 whence she was borne^m, vnlesse the
 greater vertue and godlines florished
 there. This Grace fauoreth the poore
 more than the rich; lamenteth the
 case of the innocent mor than of the
 mightie; delighteth in the true, not
 in the deceitful; and alwaies exhor-
 teth good men to folow cheefelie the
 moste excellent giftes^a, and to ex-
 1 1. cori. 12, 31 presse the sonne of God in their ma-
 • Ephe. 15, 3 ners^o.

Nature quicklie complaineth of
 1 Mat. 6, 32 want and pouertie^r; Grace constan-
 1 Ro. 8, 35 tlie endureth need⁹.

Nature referreth al to hir selfe, &
 1 1. co. 13, 31 striueth and contendeth for hir selfe
 coloss. 3, 17 but Grace referreth al thinges vnto
 the glorie of G O D^e, whence shee
 1 Lam. 1, 18 sprang^r; ascribeth no goodnes to hir
 1 Iohn. 3, 9 selfe, is not arrogant^r, nor contenti-
 Iohn. 1, 12 ous, neither yet preferreth his owne
 13 opinion before others, but in al studie
 1 1. cor. 13, 4 & searching of the truth submitteth
 5 hir selfe to the wisdom, and iudge-
 6 ment of God.

Nature coueteth greedilie to
 know, and to heare newes, and se-
 crets,

of the imitation of Christ.

crets, loveth outwardlie to appeare, and to trie much by the senses: and finallie desireth to be knowen, and to doo such things as maie bring her fame and glorie of the world ^a.

But Grace seeketh not after newes and curious knowledge ^x; both because it proceedeth altogether from the old corruption of man ⁷, and also for that in deede there is no newe or durable thing vpon earth ². And therefore it teacheth men to abstaine from foolish pleasure ³, to shun vaine glorie ^b; modestlie to conceale such things as seeme praise-worthie, and to be had in admiration for their excellencie ^c, and of euerie thing, and knowledge to get profit, and to seeke the glorie of God ^d. Finallie she desireth to haue neither her selfe, nor hers to be praised ^e, but God, who of meere goodwill imparteth al thinges vpon vs ^f, to be thanked for his benefits ^g.

This grace is a light set aboue Nature, and a certaine singular gift of God, a note proper to the elect, and pledge of euerlasting life, which lifteth a man from earthly to the loue of heauenlie things ^h, and of a carnal makes a spiritual man ⁱ.

And

^a Joh. 5, 44

John. 12, 43

Matth. 6, 1

5

16

^x Eccle. 7, 23

23

24

Roman. 12, 3

⁷ Genes. 6, 5² 1. cor. 7, 3¹ Iohn. 2, 15

16

17

^a Iere. 9, 23^b Gala 5, 26^c 1. Cor. 13

verse, 4

^d Col. 3, 17^e 1. Cor. 4, 6

7

^f Iam. 1, 17^g 1. Thes. 5,

verse, 18

^h Colos. 3, 1

3

Roma. 8, 1

2

ⁱ 1. cor. 2, 10

11, &c

Galath. 4, 6

The third booke

And therefore the more nature is
pressed downe, and tied vp, the more
Grace is inspired ^k, & the inner man
with new gifts after the image of God
is renewed euerie day ^l.

2 cor. 4, 16

17

18

Eph. 4, 22

23

24

Colo. 3, 9

10

Chap. 61.

Of the corruption of Nature; and power
of Gods heauenlie Grace.

SERVANT.



Lorde, my GOD,
who hast created mee
after thine owne image
^a, giue mee such Grace
(which is most excel-

Gen. 1, 26

27

Gene. 5, 1

Wisd. 2, 23

Eccles. 17, 1

2

2 cor. 11, 7

Colos. 3, 10

Luke. 9, 13

Gene. 6, 5

Rom. 7, 23

lent and necessarie vnto saluation as
thou hast shoven ^b) that I may sub-
due my wicked Nature, drawing mee
alwaies vnto sinne and destruction.

For I see in my flesh the lawe of
sinne, rebelling against the lawe of my
mind ^d, and leading me captiue to the
satisfieng of my desire in many things
so that without the assistance of thy
most heauenlie Grace, powred zea-
louslie into my minde, I am vnable to
resist the assaults therof.

Yea, Lorde, I lacke thy Grace, and
that much Grace of thine, whereby
my

of the Imitation of Christ.

my Nature prone vnto all impietie, euen from my youth ^{Gen. 8, 21}, may bee subdued and overcome. For Nature being fallen through the offence of the first man, and defiled through sinne, the punishment thereof hath redounded vnto al mankind. So that nature which at the first thou diddest make good and righteous, is now counted for the sinne & infirmitie of the corrupt Nature, in as much as the motion lest vnto it, tendeth alwaies vnto euill and inferior things ^{Mar. 15, 19}. For, as touching that little power which abideth in the same ^{Wild. 9, 15}, that is like a certaine sparkle raked vp in the ashes. ^{Rem. 7, 14}

That is that natural reason, enclosed about with blacke darknes, yet so that somewhat stil it can discern, and iudge betweene good and euill, betweene truth and falsheode ^{John. 1, 5}, although it haue no power to fulfill that which it alloweth ^{1. Pet. 1, 19}, neither enioieth a perfect light of the truth ^{Rom. 7, 14}, with soundnes of her affections. ^{15, & c}

Hence, O my G O D, is it, that as touching the inward man, I am delighted with thy law ^{Phil. 2, 13}, knowing that thy statutes are good, righteous, honest ^{1. corin. 13, 5}, and that they reprocue euill & wickednes, and teach what is to bee ^{Mar. 6, 22}

The third booke.

Rom. 7, 23 auoideft. But in my flefh I ferue the law of finne, whileft I obey the appetite more than reason.

18 Hence it is that to wil is prefent
 Ps. 104, 29 with me, but alas I find no meanes to
 Rom. 7, 15 perform. Hereof it is that oftentimes
 P. Wif. 9, 15 I purpofe to doo manie things well:
 Phil. 2, 13 but becaufe thine heauenlic fauour is
 1 John. 13, 4 wanting^a which may helpe mine in-
 5 firmitie, by a little refiftance I flide
 Phil. 4, 13 backe and tire. Yea, hercof it is, that I
 Rom. 5, 20 know indeed the waie of righteous-
 21 nes, and fee as in a glaffe what my du-
 Rom. 3, 20 tic is^o, but through the waight of my
 Galat. 2, 16 finne^p I haue no power to arife vnto
 Roma. 11, 5 perfection.
 6 Ro. 11, 17

18 O Lord, howe greatlie doo I lacke
 19 thy Grace both to begin what good
 20 is, and alfo to proceede throughlie in
 21 Luk. 12, 16 goodnes^q. For without it can I doo
 17, &c nothing^r; through the helpe thereof
 Luke. 16, 22 I can doo al things in thee^t.
 23

21 Sam. 14 O heauenlic grace indeed^e, with-
 25 out which neither the merits of m^s^a
 2 Sam. 18, 9 nor the gifts of Nature are of price^b.
 10 O Lorde, without thy Grace neither
 1 Sam. 17 learning^r, neither riches^s, neither
 4, 5, &c beautie^a, nor ftrengh^b, nor wit,
 12, 21 neither eloquence^c, is of anie waight
 22 before thee.

23 For the gifts of Nature are comon

of the Imitation of Christ

to the wicked as well as to the good^d: but grace is a gift peculiar onelie to the elect^e, which who so hath, are counted meet and woorthie eternall life. Finallie it is so excellent, that without it neither the gift of prophecie, nor the working of miracles^f, neither the profound knowledge of secret things, is any thing woorth: yea neither faith nor hope, nor any other virtues are accepted in thy sight with our loue and Grace^g.

O blessed Grace, which makest him rich with virtues, who is poore in spirit^h; and him humble of minde, who is rich for goodesⁱ: Come, come downe to me, fil mee earlie with thy comfort, that my mind for wearines and hunger doo not faint.

O Lord, I beseech thee, impart thy Grace vpon me^k, that is sufficient for me^l, though I haue nought else that Nature would require. Yea I protest if that be with me, I wil dread no temptation, nor trouble whatsoever^m, that is my strengthⁿ, that bringeth counsel and helpe^o: yea it is both mightier than all enemies^p, and wiser than the prudent^q.

It is the mistres of truth, y teacher of discipline, the light of the minde^r,
the

d Iere. 9, 23

Psalm. 73, 1

3

e Rom. 11, 5

6

f Matt. 7, 23

g

h I. cor. 13, verse. 1, &c

i

k Matt. 5, 3

l Rom. 11, 20

m

n Luk. 1, 30

o

p I. cor. 13, verse. 9

q Psalm. 23, 4

r Rom. 8, 35

s Psalm. 18, 3

t Psalm. 19, 14

u Rom. 8, 36

v I. cor. 1, verse. 19

w

x Mat. 11, 25

y

z Luke. 10, 21

The third booke

the comfort in affliction, the expeller
of sadnesse, the remouuer away of
Ipsal. 80, 3 care^f, the nourisher of religion, the
4 mother of teares; at a worde, without
7 it what am I but withered wood, and a
19 roote most vnprofitable, and to bee
Iohn. 15, 4 cast awaie^e.

9 Wherefore, O Lorde, let this thy
Grace both go afore, and also follow
me, whereby I may continuallie ap-
plie my self vnto wel-doing, through
Iesus Christ thy sonne, Amen.

Chap. 62.

That we ought to denie our selues, and to
imitate Christ by the crosse.

LORD.



He more thou lea-
uest thy selfe^a, my
sonne, the nigher thou
commest vnto me^b.

^a Luk. 9, 23

^b 2. cor. 4, 16

As outwardlie to co-
uer nothing, causeth inward peace, so
inwardly to forsake ones selfe, joineth
Iake. 9, 4 man to God^c.

^c Luke. 9, 4

My minde is, that thou learne a
perfect denial of thy selfe in my will,
and that without al contradiction or
Ioh. 9, 19 muttering^d. Follow thou mee^e, I
Ioh. 14, 6 am the waie, the truth and the life^f.

^d Marc. 9, 9

^e Marc. 19, 27

^f Ioh. 9, 19

^g 23

^h Ioh. 14, 6

With

of the Imitation of Christ

Without a waie men walke not, without a truth men know not, without a life they liue not. I am the waie wherein thou must walke, the truth whereunto thou must sticke, the life for which thou must hope. I am the way inuiolable, the truth infallible, the life euerlasting. I am the right waie the chiefeft truth, the true life, the blessed life, the life vncreate.

If thou goe forward in my waie, thou shalt knowe the truth, and the truth shall so make the free ^s, that ^s Ioh. 8, 31
thou shalt attaine vnto euerlasting life. ³⁶

If thou wouldest enter into life, keepe the commandements ^b, If thou ^b Mat. 9, 17
wouldest knowe the truth, beleecue mee ⁱ. If thou wouldest be perfect, sel ⁱ Iohn 8, 31
al ^k. Wouldest thou bee my disciple? ⁱ Mat. 19, 21
then denie thy selfe ⁱ. Wouldest thou ⁱ Luke 6, 33
attaine vnto a blessed life; then despise the life present ^m. Wouldest ^m Io. 12, 35
thou be extolled in heauen? then debase thy selfe on earth ⁿ. Wouldest ⁿ Luk. 14, 33
thou raigne with me? then suffer with me ^o. For onelie the seruants of the ^o 2. Timo. 3, verse, 12
crosse doo find the way of happinesse, ^o Roma. 8, 35
and of a true life ^p. ^p Acts. 14, verse, 22

SERVANT, O Lord Iesu Christ, ^q Mat. 7, 13
for as much as thy way is narrow ^q & ^q 16
odious

The third booke

1 Ioh. 15, 18 odious to the world^r, giue me grace
 19 with thee to dispise the world^r. For
 20 neither is the seruant greater than
 1 Ioh. 1, 15 the Lord, nor the discipule aboue the
 16 maister^r.

1 Ma. 10, 24 Let thy seruant be exercised in the
 Luke. 6, 40 waie, because therein my saluation, &
 Iohn. 13, 16 true holmes dooth consist^r. Whatso-
 Iohn. 16, 20 euer I reade, or heare without the
 1 Psal. 119, 6 same, can neuer fullie recreate or de-
 Psalms. 23, 13 light me^r.

1 Psal. 119, 14 LORD Sonne, seeing thou hast
 103 reade, and knowest all these things,
 111 blessed shalt thou bee, if thou fulfil
 127 them^r. He that vnderstandeth and
 1 Ma. 7, 14 fulfilleth al my commandments, he
 15 Iacob. 1, 12 I will loue him againe^r.
 1 Ioh. 1, 12 I will receiue my sinne vnto him,
 bring it to to passe that hee shall liue
 1 Ma. 25, 34 with me in the kingdome of my Fa-
 34 ther^r.

SERVANT. Grant therefore,
 1 Psal. 89, 28 Lord, that what thou hast saide and
 33 promised may come to me^r.

From thine hands I haue receiued
 the crosse, I will beare the same euen
 to the death, as thou hast enioyned
 me^r.

1 Luk. 21, 19 Double the life of a true Christi-
 14 an, is the crosse; but that is the way
 15 into heauen^r, neither backward, nor
 210 DO

of the Imitation of Christ.

from our course we maie not goe.

• Luk. 9. 62

Fight brethren, let vs proceed together: Iesus will bee with vs ^f for Iesus sake, we haue taken this crosse vpon vs, let vs perseuere in the crosse for Iesus sake ^s. He will helpe vs, who is our captaine and goeth afore vs ^b.

• Mat. 28. 20

Iohn. 18. 20

• Mat. 5. 12

Iohn. 15. 19

1. Pet. 2. 21

2. 2

2. 3

• Phill. 2. 5

Lo, our King goeth in before vs, fighting on our behalfe ⁱ. Let vs followe mantullie ^h, let no man bee dismayed; let vs euen valiantlie appoint to die in battel ⁱ; neuer let vs staine our honor by flieng from the crosse ^w.

• Heb. 12. 1

Chap. 63.

That we should take heed of despair,
though we fall sometime.

LORD



Onne patience and repentance in aduersitie ^a, dooth more please mee than much ioy, and deuotion in prosperitie.

Reue. 17. 14

1. Pet. 5. 9

1. 1. Tim. 4. 10

1. 1. Tim. 6. 17

2. Tim. 2. 1

• Luk. 6. 26

Esaie. 3. 15

Luke. 21. 31

Why art thou vexed at so smal a thing spoken against thee? the which were it greater shoulde not moue thee ^b.

• Mat. 5. 41

Care not for this, it is no newe thing, nor the first ^c, and shal not be the last, if thou liue longer.

• Heb. 12. 1

1. Pet. 4. 1

O. I.

Thou

The third booke

Thou art man good inough, while

^{Ma. 16, 33} prosperitie doth last^d; yea thou canst
³⁵ giue counsel also to other, and en-

^{Luke. 22, 33} courage them with words: but when
 sudden aduersitie is at hand, thou art
 straight-waie without both counsell

^{Ma. 26, 69} and courage^e.

⁷⁰ Weigh what thy frailtie is, of which
^{Luke. 22, 56} thou hast proote oftentimes in little
⁵⁷ chances. Notwithstanding these and
^{Ps. 119, 67} such like, are good for thee^f.

^{Prou. 3, 11} Cast these things out of thy mind,
¹² as thou knowest thou shouldest doe;

^{Hebru. 12, 7} and if they touch thee, endeuor that
⁸ they neuer ouerthrowe thee, nor o-

^{Roma. 1, 1} uertroule thee: at the leastwise beare
 verse, ¹² them patientlie^g, if thou canst not
^{James. 5, 1} ioyfullie.

² Nowe if thou heare such things
 against thy wil, and conceiuest indig-
 nation thereat, bridle thy selfe, and
 take heede that nothing slip out of
 thy mounth, whereby the little ones

^{Mat. 18, 6} maie be offended^h. So wil both this
⁷ perturbation of thine quicklie be set-

^{Mark. 9, 42} led, and thy griefe of minde, through

^{Luke. 17, 1} the returne of Gods grace, be turned
² into ioy.

^{1 Ps. 50, 15} Tyet liue, saith the Lord, readie to
^{Ps. 91, 1} helpe, and extraordinarilie to com-
^{Esa. 49, 8} fort thee, if thou call vpon meⁱ religi-
 oullie

of the Imitation of Christ.

ously in faith^k.

Be thou patient. and prepare thy selfe to greater troubles^l. Thou must not therefore be out of hart, though thou see thy selfe greatly to be afflicted, & tempted greivously^m. Thou art a man, no God; neither Angell, but flesh.

Thinkest thou alwaies to abide in one and the same state of godlines? when neither the Angel in heauenⁿ, nor Adam the first man in paradise^o could, for both fell quicklie^p.

I am he, who will both strengthen the mourners with health^r, and exalt vnto my dignitie such as acknowledge their owne weakenes^s.

SERVANT, O Lord, for thy wordes more sweete to me than honie, and the honie combe^t, I thanke thee.

Alas in such calamitie and troubles what should I doe? didest not thou strengthen mee with this ghostlye speech^u?

So that at length I may come vnto the port of saluation, what skilleth it what and how great thinges endure?

O Lord grant me a good end; and a blessed departure out of this life. O my God, remember me^v, and guide

k Mat. 21, 21

l James, 1, 6

m 1 Psa. 27, 14

n Psa. 21, 34

o 1. cor. 16, 13

p verse, 13

q 1. Iam. 1, 2

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The third booke

me the right way into thy kingdome,
Amen.

Chap. 64.

That high matters and secretes iudgements
of God should not be feared
chid after



F hard matters, my
sonne, and of the secret
iudgements of GOD
take heed thou dispute
not^a. I say, reason not

^a Prou. 25, 2

Eccles. 3, 21

23

24

^b Ro. 11, 18,

19

either why this man is so reiected, or
that man in such fauour^b; why this
man is so miserablie afflicted, than
man so highly aduanced.

^c Ecci. 40, 28

These things are beyond the reach
of man, neither is any reason or dis-
putation meete inough to search out
the counsell of the Almighty^c.

^d Psal. 119

verse, 137

^e Psal. 119 5,

Therefore, when either the enemie
dooth bring these thinges into thy
minde, or else some curious fellowes
enquire of thee, answer with the
Prophet^d: Righteous art thou, O
Lord, and iust are thy iudgements. A-
gaine, saie, ^e The iudgements of the
Lord are true, they are righteous al-
together.

For my iudgements are to bee fea-
red

of the Imitation of Christ.

red, not to be discuffed, in as much as they are aboue the capacitie of man^r. ^{1 Ro. 11, 33}

Do thou neither enquire nor dispute touching the merits of saints, who either was more holie in the world, or is more glorious in heaven. For these things oftentimes breede strife and vaine contentions ^{1 Tim. 1, 9}; yea and moreouer they nourish pride, & ambition, whereof spring enuie, and discords^h, whiles one dooth proudly contend one to be more holy and religious than another. ^{1 Tim. 6, 4}

The desire to learne, and to finde out these things gets no profit at all; but displeasure of the saints. For I am not the God of d'stention, but the God of peaceⁱ; which peace consisteth in true modestie^k, not in arrogancie of minde^l. ^{1 Cor. 1, 14}

Some through good will are more enclined toward these than rowarde those; but that doo they rather of humane affection, than of heavenly^m. ^{1 Cor. 3, 3}

I am hee who made al the saintsⁿ, who haue indowed them with gifts^o, and exalted them to glorie^p. I know what euerie one hath deserued, I presented them with most liberall blessings^q; I before the world beganne, foreknew who were to be loued^r; I ^{2 Time. 1, 9}

chooſe them out of the world ^c, nor
they me; I, of my great fauour called
them ^c, and drew them ^a mercifullie
vnto mee, I leade them through ma-
nifold tentations ^a, and poured moſt
ſingular comforts vpon them ^c; I
gaue them power to perſeuere ^a, and
crowned their patience ^a; I knowe
both the firſt and the laſt ^b, I loue all
men moſt wonderfullie ^c, I am to be
praiſed in all my ſaints ^d, and in each
of them honoured and glorified, who
haue ſo gloriouslie exalted ſuch as I
did predeſtinate ^c, and that without
anie merits at all which they hadde
done ^c.

Therefore who ſo deſpiſeth even
the leaſt of my ſeruants, doth not ho-
nor the great ^c. Becauſe I haue made
the ſmall as well as the great: ſo that
he who derogates from anie of the
ſaints, derogates from mee, and from
all the partakers of the celeftial king-
dome.

For al are one through the band of
loue, they all thinke one thing, they
mind one thing, and they loue, al as
one ^c.

Yea, which is farre more ſtrange,
they loue me more than themſelues
or anie merits of their owne ^c. For

of the Imitation of Christ.

being rauished about themselves, & carried away from al selfe loue, they proccede wholie into the loue of me, so that nothing can either turne them awaie, or keepe them downe^k. ^k Rom. 5, 3
For being full of eternal truth, they burn with the fire of loue vnquench-
able. ^{Rom. 8, 35}

Let therefore carnal, and fleshlie men, who know nothing but how to loue their priuate ioyes^l, surcease from prating about the state of the godlie^m. For they ad vnto, and diminish from their praises, according as in affection they are inclined, not as pleaseth the eternal truth. ^{11. Cor. 13, 5}
^{m 1. Cor. 2}
^{uerle 14}

Manie are ignorant; but they especiallie, who being smallie inlightened, can seldome loue anie man with a perfect spiritual affection of loueⁿ. ^{1. Iohn. 2, 9}
^{10. & c}
^{o Wis. 9, 13}

Some through natural and humane affection are inclined toward these men, and toward those; and as they thinke of earthlie, so they iudge of heauenlie things^o. ^{1. Iohn. 8, 15}
^{Iohn. 3, 3}
⁴
⁵
^{p 2. Tim. 3,}

But vnspeakeable is the difference betweene those things which vnperfect men doo dreame of, & betweene that which men spirituallie inlightened from aboute ^p do behold^q. ^{verse, 16}
^{2. Pet. 1, 21}
^{1 Ma. 13, 18}
^{Iohn. 8, 23}
^{2. cor. 2, 14}
¹⁵
¹⁶

Therefore my sonne, wade not curiously

The third booke

riouſlie in thoſe matters, which paſſe
• Exec. 3, 12 the reach of thy wit : but bend thy
23 whole ſtudie, that thou maielt bee
24 found the leaſt in the kingdome of
• Matth. 5, 3 God.

Now in caſe a man knew who were
either more holie for zeale, or in
place more honorable than the leaſt
in the kingdome of heauen, what
good woulde that knowledge bring
him, but onlie to make him the more
• Eccle. 1, 13 humble in my ſight thereby, and to
breake the oftener into the praife of
my Name.

He pleaſeth God better that thin-
keth how great his finnes, and howe
• Matt. 18, 1 little his verrues are, and how far he
is from the perfection of godlie men,
than he dooth which diſputeth about
the highnes & baſenes of the Saints
of God.

They glorie not of their owne me-
rits, inasmuch as they aſcribe no
goodnes to themſelues, but confeſſe
that whatſoeuer they haue, commeth
• 1. cor. 4, 6 from me, who hath giuen them all
7 things, & of mine infinite mercie and
• Iame. 1, 17 loue.

And they for their parts are filled
• Pſal. 16, 11 with ſuch fulnes of the Godhead, and
• Iohn. 16, 22 ioy, that they lacke no glorie, nor
33 felicity.

felcicie at al

The sainctes the more brighter in
glorie, the more humble are they^a, ^a 2, cor. 11, 4
and the nigher and dearer to mee. 5
Therefore shal you finde it written, ^b Reu. 4. 10
that they cast their crownes before
the throne of God^b, and whith faces ^c Reuel. 5, 8
toward y^e ground before the lambe^c, 12
worshipped him who liueth for euer 13
and euer.

Manie reason who is greatest in the ^d Matt. 18, 1
kingdome of God^d, which neuer rec- Mark, 9, 34
kon whether they bee themselues to Luke, 9, 46
be counted in the number of y^e least.

In heauen to be euen the least is a
great thing, where al be great. For al ^e Matthe. 5, 9
both shalbe called^e, and are^f the ^f Matthe. 6, 9
children of God. ^g Mat. 13, 38

He that is least shal become as a ^h Matt. 25, 34
thousand^h; and hee that is an hun- ⁱ Esa. 60, 13
dred yeeres old, being a sinner, shall
die as a yong man,^h ^h Esa. 65, 20

For when the disciples demaunded
who in y^e kingdome of heauen should
be greatest, they had this answere
made themⁱ: Except ye be conuer- ⁱ Matt. 18, 3
ted, and become as little children, ye
shal not enter into the kingdome of
heauen. Whosoeuer therefore shall
humble himselfe as this little childe
the same is the greatest in the king-
dome

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dome of heauen.

Wo then to them who disdain to humble themselues with little ones. For the gate of the kingdome of heauen is too lowe for them to enter in thereat^k. Wo also to the rich^l, who haue their comfortes in this worlde. For they shall stand howling without^m, when the poore are entred into the kingdome of God.

² Matt. 7, 13

¹ Luk. 6, 24

^m Matth. 25

verse, 4^r

¹ Luke. 16, 23

24

² Mat. 17, 29

² Matth. 5, 3

But ye meeke onesⁿ reioise; and bee glad yee poore. For yours is the kingdome of God^o, obcieng or walking in the truth.

Chap. 65.

That al our trust, and confidence must be fixed on God alone.

SERVANT.



My Lord, wherein is mine hope fixed in this life? or what is my greatest comfort^a of all thinges which are anie

² Psa. 100, 5

¹ Psa. 203, 11

¹ Iame. 3, 22

²³ where vnder the coape of heauen?

²⁴ It is thou, my Lord and God, whose
⁴ mereie is infinite³

⁵ When was it with me either wel,⁴

²⁵ thou wert absent; or il, if thou wert

²⁶ present^b.

Doublelesse I would choose to be re-

sted

of the Imitation of Christ.

ther poore for thee^c, than rich without thee^d: and rather with thee to be a pilgrime on earth^e, than without thee to possesse heauen^f.

Where thou art, there is heauen^g; where thou art not there is hell, and destruction^h.

Thou alone art the thing which I desireⁱ; therefore neede haue I to sigh, to crie, to praie vnto thee^k.

Finally, I can trust none, that can dulie assist mee in my troubles, but thee alone my God: thou art mine hope^l, thou art my confidence, thou art my comforter in all things most faithfull.

All men seeke their owne^m, but thou desirest nought but my welfare and profitⁿ, and turnest al things for me to good.

In that thou laiest me open to tentations and troubles, it is altogether for my profit^o. For thy wcont is a thousande waies to trie such as thou louest^p. In which trial thou oughtest no lesse to be loued and praised, than if thou didst replenish me with al celestiall comforts^q.

Wherefore in thee, my Lord and GOD, I place all mine hope and confidence^r, on thee, doe I laie all

my

• Maeth. 5, 3

d Luk. 8, 2

Luke. 10, 2

e Luk. 2, 28

f Esai. 14, 12

g Psal. 11, 4

h Psal. 104, 29

i Psal. 119, 174

k Psal. 42, 2

l Psal. 50, 15

m Psal. 120, 1

n Psal. 118, 1

o Phil. 1, 4

p Eze. 12, 3

q Psal. 119, 67

r Psal. 119, 71

s Psal. 119, 71

t Psal. 119, 71

u Psal. 119, 71

v Psal. 119, 71

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aa Psal. 119, 71

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ap Psal. 119, 71

aq Psal. 119, 71

ar Psal. 119, 71

as Psal. 119, 71

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psal. 61, 3 my calamities and troubles^c. For with
psalm. 62, 7 out thee whatsoever I beholde is all
psal. 103, 34 fraile and transitorie^c.

25 For neither can friends profite,
36 nor strong men helpe^z, nor wise
27 men counsell well^y, nor learned
Malach. 3, 6 bookes comfort^z; nor riches saue^z,
Hebr. 1, 10 nor secret places hide^b, vnles thou
11 be present, and help, strengthen com-
12 fort instruct, and keepe.
psal. 118, 8

2 Mac. 15 For whatsoever seemes to be long
verse. 25 to the atainment of peace and feili-
26 citie, without thee, is nothing, and
27 brings indeed no felicitie at all^c.

psal. 33, 16, 17 So that thou art the cheefest end^d,
1 psalm. 1, 2 the perfection of life, and the pro-
12, &c foundnes of speech, in thee to trust a-
21, eo. 1, 20 boue all thinges is the cheefest com-
Luk. 16, 22 fort of thy seruants.
psal. 147, 1

psal. 134, 29 On thee doo I looke^e, in thee doo
Hos. 13, 10 I trust^f, O my God, and father of mer-
11 cie^g.

1 cor. 15, 28 Blesse, make my soule holie with
verse. 28 celestial happines, that it may be thy
psal. 25, 1 sacred habitation, and seat of eternall
psal. 31, 1 glorie, a temple pure from all filthi-
psalme. 7, 1 nes^h, which maye offende the eies of
2 cor. 1, 3 thy Maiestie.
1 cor. 3, 16

2 cor. 6, 19 O Lord, according to the greatnes
29 of thy mercie, and according to the
psalm. 51, 1 multitude of thy compassionsⁱ looke
vpon

of the Imitation of Christ.

vpon me; and heare the supplication
of thy poore seruant^k, liuing far off a banished man in a sauage countrie^l. 1 Psal. 34, 6
1 Gen. 47, 9

Protect, and keepe the soule of Hebr. 11, 33
thy poore saruant^m among so manie
dangers of this mortal life; and bring
me by the conduction of thy fauour
into the countrie of eternal glo-
rieⁿ through the waie of
peace^o: Amen 16
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1 Tim, 1, 17,

Now unto the King everlasting, im-
mortal, inuisible, unto God, only
wise, be honor and glorie
for euer and euer,
Amen.



Certaine speciall praiers, contained in this booke.

1. chap. 6, page 111
 Praise God } chap. 10, page 133.
 for his bene- } chap. 12, page 137.
 fites, in the } chap. 40, page 191.
 third booke. } chap. 47, page 213.
2. Confesse thine owne } chap. 16, pa. 147
 wickednes & Gods }
 rightcousnes, in the }
 third booke. } chap. 23, pa. 160
- Vse, if }
 thou }
 wilt }
3. }
 Praie }
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- For }
- a quiet conscience, pag. 178.
 grace to call the benefites of
 God into minde, in the
 thirde Booke, chap. 25,
 page 167.
 grace to contemne the world
 pag. 209.
 grace to doo the will of God,
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